

*Conjugium Conjurgium:*

Or, some Serious

CONSIDERATIONS

O N

Marriage.

Wherein (by way of Caution and Advice to a Friend) its Nature, Ends, Events, Concomitant Accidents, &c. are Examined.

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By *WILLIAM SETMAR* Esq;

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*Fœlix quem faciunt aliena pericula cautum.*

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L O N D O N:

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TO THE  
READER.

**N**O wonder, if in this inquisitive Age, the Authors Name, Quality, the Reasons of his writing this Tract, &c. be enquired after; and, perhaps to the most Scrutinous and Ingenious, should his disposition be known, and his affection to the FEMALE SEX, That he had been Married himself, That he was an Indulgent Husband, &c, It would seem strange to see him in this Mascarade, and so far differing from his own Writings. But Sir, whoever thou art, I may take that same liberty to tell thee (with that Dunstable fellow in Plutarch, lib. de

## To the Reader.

Curiositate, when one would needs be prying into what he had in his Basket; *Quum vides velatam, quid inquiris in rem absconditam.* 'Tis a piece of ill-breeding to search into what is concealed. wherefore thinkest thou I do abscond my self if I would be known? If thou likest what I have said, be contented; if thou dost not, know I wrote it to please my self (by way of advice to a Friend) not thee: thou mayest go read somewhat else. It may be I wrote it to try his Wit, or my own, or thine; as Erasmus, though wise, wrote in the praise of Folly. Cornelius Agrippa, of the vanity of Learning, though a Learned man himself. And Cardan an honest Man, and one of Integrity, yet wrote a whole Book in the praise and Commendation of Nero. Aeneas Sylvius agrave Divine, yet wrote a wanton Love Story of Lucretia and Euryalus; And so have those Philosophers twritten on the same subject. And Virgil in his Aeneads, who,

†Xenophon, Plato, Socrates, Solon, Plutarch, Leon Hebraeus, Plotinus, Maximus Tyrius, &c.

## To the Reader.

who, though some condemn, yet Servius commends him, and vindicates his worth, *Wisdom and gravity. And several Wise and Learned \* Men*

have Written against  
**MARRIAGE** as

*I, [though not in my way,]* Must these ex-

cellent Men be defamed  
for this, and writing

thus? Perhaps in an  
humour to please them-

selves, or others; or  
as I have done, to

caution a Friend? No,  
but rather, as one said

well of Cato's Drun-

kennes, If Cato were Drunk, it

should be no vice at all to be

Drunk. But there are a Generation

of Vipers among us, seemingly Saints,  
yet really Whore-masters themselves,  
that will admit of none of these Books;  
and out of an affected formal gravity,  
and seeming sanctity condemn all. As  
Castalio will not allow young People to

*\* As Espenseus lib. 6. De Continentia Cap. 8. Platina, in amor. Dial. Pract. Artis Amandi, Aristeus in Polit. cap. 3. Levinus Lemnius de occultis naturæ miraculis lib. 4. cap. 13. Kornmannus de Virginitate. Barbarus de re uxoria, &c. But who is Inſter omnium Nevisanus his Sylva Nuprial. Aeneas Sylvius his Epistle to his Friend Nicholas of Wharthurge, which he calls Medela illiciti Amoris. Philo Judæus de mercede meritis. Peter Hadus de Contem. amoribus, &c.*

## To the Reader.

*read the Balad of Balads, accounting it too light for his graveness, when as if we must lay aside all the Books in the Bible, that mention such Love-Toys and Actions (as Genesis, for the Sons of God going in to the Daughters of Men; the story of the Sodomites, and Religious and Righteous Lots incest; And Dinas Ravishing, also Rubens going up to his Fathers Bed. Exodus, for the 16th and 19th verses of the 22d. Chapter. Leviticus, for the fifteenth Chapter and the 19, 20, 21, 22, 23. verses of the eighteenth Chapter, or for the 19th verse of Chapter 21. Numbers, for the story of Zimry and Cozby. Deuteronomy, for the 22d Chapter, from the 22d verse to the end; and the 10th and 17th verses of the 23d Chapter. Joshuah for the mention of Rahab the Harlot (yet by concealing the spies, she was the Instrument of the Children of Israels taking Jerico, &c). Judges for Sampson and Dalilah, and the Levites Concubine.*

Ruth

## To the Reader.

Ruth for her courting Boaz, Chapter 2. &c. and verse 9. Chapter 3. Samuel for the stories of David and Bathsheba, Absolom and Tamar; as also Absolom lying with his Fathers Concubines. The Kings, for the two Harlots that came to Solomon for Justice. The Chronicles for Davids Adultery, on which he is forbid by the Prophet Nathan to build the Lords House; and the reason was because he was a man of Blood, 1 Chron. 17. and you know he had kill'd Uriah for his Love to his Wife, or rather Lust; And the Queen of Sheba's visit to Solomon, 2 Chron. 9. Ezra for the two first verses of the 9th Chapter, &c. and Chapter 10. As also Nehemiah the 19th. Ester for the story of Ahasuerus and she; Vasthi yet living. The Proverbs of Solomon for his describing and writing against an Harlot, Chapter 2. and Chapter 7. and 6. in those plain words, and against Whores, Proverbs. 5. and Adultery, Chapter 6. and the Lewd  
Wo-



To the Reader.

Woman, Chapter 31. and his Song, or the Balad of Balads for the similitude it bears with our vain Lovers in these our days, &c. it will be reduced to a very narrow scantling. I say, should we lay aside all the Books of the Old and New Testament that mention or reflect on Love-Toyes and Fooleries, worthy enough to be blamed and justly condemned; as I have to my weak capacity, endeavoured.

But, what need I thus Apologize?

The occasion of the subsequent Discourse.

Ictus Piscator sapit; The burn'd Child dreads the fire (we use to say) He that has been Married knows the inconveniencies of that state, better than a Batchelour, and therefore, to tell you the plain truth (which, yet, I need not do) being loath to see the Ruine of my Friend, wrote the ensuing Discourse.

The Authors Love to the Female Sex.

In which, however, I would not be mistaken; for though writing to MAN, WOMEN are most frequently named; yet it concerns them



## To the Reader.

*no more than Men. I honour (I confess, Bona fide) the Sex, I mean the Female Sex that are good of them. What therefore is said of the one, mutato nomine, may, most part, be understood of the other. My words are like Passus's Picture in Lucian, of whom when one had bespoke an Horse to be Painted with his heels upward, tumbling on his Back, he made it passant; Now when the Fellow came for his Picture, he was very much in wrath, and said it was quite opposite to his mind. But Passus instantly turned the Picture upside down, and shewed him the Horse at the Site he requested, and so gave him satisfaction.*

*If any Woman, therefore, take exception at any words, let her alter the Name, and read H I M for H E R, and 'tis all one in effect. Besides, though I confess, I can find few Men in all my converse, that are really married to WIVES, but to WOMEN only; so it has been, on the other side,*  
the

## To the Reader.

*the hard fortune of some good Women to be married onely to MEN and not to HUSBANDS, as Abigail was to Nabal; Syrena to Dioclesian; Mariamne to Herod; Thyra to Gurmund; Theodora to Theophilus, &c.*

*If notwithstanding all this, I must or may be Taxed, I am in the following Discourse in an Errour: I confess, Humanum est errare; might I therefore vindicate my self by shewing the Slips and failings of others, nay the Best and Learnedest, could easily manifest the chiefest and greatest Philosophers, Fathers, and Divines have erred it may be more grossly.*

Errours of  
the Phyloso-  
phers, Fa-  
thers and  
former  
writers.

*What strange absurdities, Brain-sick Paradoxes, Apparent Ignorances, and Idle Tenets have been asserted by Aristotle and the rest? with their followers and imitators, as well as expositors, &c. too tedious to enumerate. The truth is, there is hardly any certainty in any natural knowledge, or that which we call Reason. Bring me that Astro-*

To the Reader.

Astronomer that can calculate the true motion of Mars and Mercury: Or Mathematician that can find out the Quadrature of a Circle. The Cosmographer, Hydrographer, or Navigator that can discover the Creeks and Sounds of the North-East and North-West passages. The Chronologer that can Rectifie the Chronological Errors of the Assyrian Monarchy. The Historian that can give a just account of ancient times, or the Man that can set the Gregorian Calendar to Rights. All the Philosophers, and those wise men of Greece that gave précepts to others: Inventors of Arts and Sciences, were utterly derided by Lactantius in his Book of Wisdom, where he not only condemns them, but proves them to be Dizzards, Asses, and Mad-men, so sottish and Doting, as, to his thinking, never any old woman or sick person doted worse. Democritus took all from Lyfippus, and left the Inheritance of his Folly to Epicurus; nay the same Lactan-  
tius

## To the Reader.

\*St Hierom makes him full of Errours in his Epist. ad Aratum.

tius makes no more difference between Plato, Xenophon, Aristippus, Aristotle, and the rest than Beasts (saving that they could speak.) And yet the same Lactantius is sufficiently whipt himself, by others, touching his opinion of the Soul, &c. And so is \*Origen, touching universal redemption; affirming, that the very Damned and Devils themselves after a time, shall be Saved, &c. Tertullian favoured the Sects of the Montanists, where he speaks of a new Paraclet, and a new Prophecy; he also condemned Second Marriages, as well as my self, (if that be a Crime) and so doth St. Hierom utterly condemn Marriage at any time, in any case esteeming it no other than a Sin. And St. Hillary detracts from the Merits of CHRIST, when he maintains his body not capable of Suffering; and that Hunger, Thirst, Weariness, and other infirmities, were not natural to him; but as the Schools speak Asumptæ. And Epiphanius on Christs words, Pater major me

To the Reader.

me est, affirms 'twas true also of his Divine Nature. And that in the Garden he spake not these words seriously, Pater si fieri potest, transeat in me calix iste, but only by way of Dissimulation, to deceive the Devil. St. Ambrose also in his Allegories, speaking of St. Peters sin, holds, that he did not deny Christ as God, but only as a Man; and that it is lawful to marry any that is divorced. And St. Augustine will have the Eucharist administered to Children, and maintains them Damned that die unbaptized. And St. Cyprian maintains Re-baptizing of such as having renounced any Heresie, had been formerly Baptized by Hereticks, &c.

And so the Rabbins of the Jews accuse the Apostles of Ignorance and error, though not of falsehood; as when St. Paul says Samuel gave the children of Israel Saul the Son of Kish to be their King, being about the age of fortie years when as the scripture seems to say otherwise. As  
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also

## To the Reader.

also when St. Stephen says those that went down with Jacob into Egypt were seventy six Souls, when Moses both in Genesis and Exodus saith they were but Seventy. And Cajetan goes higher, and observes that in 2 Kings 21. we read Michol instead of Merob (sataxing that book with errors also) as appears by comparing it with 1 Kings 12. And St. Matthew quotes Zachary. Matthew 27. for Jeremy; and St. Mark cites chap. 1. a passage out of Isaiah which indeed is in Malachi. In like manner St. Luke chap. 3. affirms Canaan to be the Son of Arphaxad, and Salec the Son of Canaan, therein contradicting Genesis 23. where it is said Salec was the Son of Arphaxad, not his Grandson. And when he says that the Cave which Abraham bought was in Sichem; it was indeed Hebron; and that he bought it of the Sons of Hemor, the Son of Sichem, where Moses says it was of Ephron the Hittite, Genesis 11. And so likewise

## To the Reader.

*likewise he says Hemor was Sichims Son, when as in Genesis 33. it is said quite contrary, that Hemor was Sichims Father. And such like \* passages.*

\*Which indeed signifies little: the Old Testament, especially the major part of it, relating only to the Jewish Nation.

*Some hold the World to be from all Eternity. Others will have Men before Adam, and he to be only the first Parent of the Jewish Nation; and therefore Moses writes from him. But the many errors in Chronology, and the account of times, render those Tenets the more difficultly salved. No less variety of opinions and errors is there touching the end of the World.*

*Joachinus Abbas, S. Brigittam, Ubertinus de Casali, Telesphorus Hermita, Petrus de Areacco, Nicolas Causanus, Johannes Picus Mirandula, Francisc. Melet, &c. Held that the World should endure as many years after the death of Christ, just as there were verses in Davids Psalms. Aristarchus a Philosopher, says it should last but 2484. years, Areteus Dyrrachinus, 5552. He-*

B

rodotus

To the Reader.

rodotus and Linus 1800. Dion  
13984. Orpheus 120000. Cassan-  
der 180000. *The Fathers*, Irenæus,  
St. Hillary, St. Ambrose, St. Au-  
gustin, and St. Hierom, *with the an-  
tient Rabbins*, conclude ridiculously  
enough, that because GOD created the  
*World in six daies*, and rested the se-  
venth; From this mysterious order,  
the world should last but 6000 years;  
and in the beginning of the Seventh all  
things should rest. Alluding to that  
of the Psalmist, Psalm 89. A Thou-  
sand years in Thy sight are but as  
one day, and one day as a Thousand  
years.

*But these Opinions contradict the  
Scripture: for if the World must last  
but 6000 years, &c. then the day of  
Judgment may be foreknown, which our  
Saviour denies. Again, the years  
from the Creation to this present being  
so uncertain, the Days must needs be  
more uncertain. Now that it is so,  
may appear by comparing the diverse  
Opinions of such (or mistakes if you  
will)*

## To the Reader.

*will) who have, with all their Diligence, notwithstanding computed the years from the Creation to Christ, and yet they differ above 100 years the nearest. Those of the Jews that have turned Christians, \* account from the Creation of the*

*World to the Nativity of*

*Christ, 3760. Paulus Fo-*

*rosempronienſis, 5021*

*Arnoldus Pontacus, 4088*

*Pererius, Baronius and Bel-*

*larmin, 4022. Genebrand,*

*4090. Suares, 4000. Ri-*

*beta, 4095. Onuphrius Pavinus,*

*6310. Carolus Bavillus, 3989.*

*Malvenda, 4133. Joſephus Scali-*

*ger, 3948. Sixtus Sinuſis, Maſſæus,*

*&c. 3962. Johannes Picus Miran-*

*dula 3958. Peter Gallifard, 3964.*

*Johannes Lucidus, and others 3960.*

*Gerardus Merator, 3928. Janſe-*

*nius, 3970. Paulus Palatinus, 4000.*

*And, when all is done, the neareſt we*

*can be able to come to the truth, will*

*be perhaps about 25, or 30 years over*

*\* As Hieronymus de Sancta fide, Paulus à Sancta Maria, Lyranus Burgenſis, and Others which are followed by Georgius Venetus; Galatinus, Franciſcus Georgius, and Sinchius.*



To the Reader.

or under ; So frail is Man, and full of Errour.

*If we should descend to particulars, as but to Cherubim, Teraphim, Urim and Thummim (to omit infinite others) we shall find they do not all agree touching what they were. Abenezra, Scelomath, the Thalmudists among the Jews. And almost all Writers both Greeks and Latins, I know generally, assert, at least the Cherubims of the Ark were in shape like young Beys, because of the Chalde word כרוב Cherub, which is compounded of the Servile Letter כ Caph, i. e. sicut, and רביא Rabeia, i. e. in Chalde Adolescens vel Puer, in the plural כרוביא Chærameia, i. e. sicut Pueri vel Adolescentes; which is a gross error; For we must know Moses did not speak Chalde, but Hebrew. Besides, if we must go according to the Etymologie of the word ; then from the Hebrew word we may say they were in the shape of Saddles ; sith the word רכב whence כרוב Cherub is said to be derived by Transposing*



To the Reader.

*Transposing the Letters into Cherab, i. e. Equitare, which is in the Hebrew a Saddle, as in Levit. 15. 9. 1 Kings 32. 35. or from the word כרדב Cheredib, i. e. sicut Pluvia, we may say they were made like the Rain. Cajetan hath herein also shewed his error, when on Exod. 25. 30. He maintains them to be of Humane shape, because the Hebrew is to this sence, Facies eorum ut vir ad fratrem suum. For whoso is skilful in the Hebrew, will tell him, that we may as well conclude the Curtains of the Tabernacle, the Stars and a thousand other things in the Old Testament, were also of Humane shape; sith Isaiah, speaking of the Stars; where the vulgar Translation hath it, Neque unum reliquum fuit, The Hebrew Text saith, Et vir non est subtractus: And in Exodus, Moses speaking of the Tabernacle and Curtains thereof, the vulgar says, Quinque curtinae sibi conjungantur mutuo, which in Hebrew is*

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& quinq; curtinae erant conjunctae mulierem ad sororem suam. So Ezekiel, speaking of the wings of the Beasts, where the Translation hath it, & vocem alarum animalium percutientium alteram ad alteram, in the Hebrew it is, mulierem ad sororem suam. And in Genesis where mention is made of the parts of the Sacrifice, in the Translation it is, & utriusque partes contra se aliters posuit; But, in the Hebrew, & dedit virum partem ejus e Regione proximi sui, &c.

Whence is apparently discovered their Errour who condemn Aaron for making the Golden Calf; For, he thinking Moses had been received to GOD, made a Cherubim in the likeness of a Calf; And, doubtless, this good Man would do nothing but what was agreeable to the pattern which was shewed to Moses himself and the 70 Elders, in which pattern they saw the Glory of God, in the same manner it was in a vision afterwards seen by Ezekiel  
and

## To the Reader.

*and St. John, where GOD appeared sitting between four Cherubims, the first having the face of a Man, the second of a Lyon, the third of a Calf or Bull, and the fourth of an Eagle. On which Cherubims GOD promised to appear and go before the Children of Israel. Now Aaron made choice of this figure (at the importunity of the people, being necessitated to pacifie them) rather than any of the other three, it being more absurd; lest the Children of Israel should adore it; for the which, they are afterwards only blamed; not for making it; neither do we find Aaron in any place reprov'd for so doing. And this was the Cause that Jeroboam to establish the Kingdom to himself, made two Cherubims in the shape of Calves, placing one in Dan, the other in Bethel, that the people might be kept from the trouble of going up to Worship at Jerusalem, where were the same Cherubims which were made according to the pattern that Moses received:*

## To the Reader.

*For had they not been of that sort, had been greatly folly in him to shape them so, and introduce a new Religion, which would have been as dangerous, as contrary to his Design, which was to keep the people in obedience to him by the same form of Worship they used at Jerusalem.*

*There are no less various Opinions touching the Teraphim we read of in*  
*\* In Thisbi. Scripture, as \* Elias Levita says they were made in this manner. They kill'd a Man that was the first born, and wrung off his Head, and having embalmed it, they placed it on a Plate of Gold on which was first written the name of the unclean Spirit that they would call upon; and so hanging it against a Wall, placing Lamps and Torches about it, they Worshipped it. Aben-Ezra is as false (though not so scandalous) when he says Genesis 31. that the Teraphim were certain instruments of Brass like Sun-Dials, by which they knew the particular hour*  
*and*

## To the Reader.

*and minute they were to practice their Divination in. Rabbi Eliezer, surnamed גדול Gadol, i.e. The Great, In his Book Entituled, פרקיאליוור Pirche Eliezer, i. e. Capitula. R. Eliezer, cap. 36. is of opinion they were certain Statues made in the form of a Man under certain Constellations, whose Influences (which they were, as they held, capable of receiving) caused them to speak at some certain hours, and give an answer to what was demanded of them; which was the reason (saith he) Rachel stole away her Father Labans Images, lest he by having recourse to them, might discover which way Jacob and his Family went. R. David Chimchi also is as far out, when he says, they were certain Images, whose figure is unknown; by which the Ancients instructed concerning future events, being like these Oracles which speak by the mouth of the Devil. This false Opinion*  
of



To the Reader.

*of his is taken up by Cardinal Cajetan, Vatablus, Clarius, Selden and Marius. Mercerus swims with the stream of Interpreters, and says, they were as the Household-gods of the Ancients, ut Penates & Lares sumptserim. Philo Judæus is yet farther out of the way, where he affirms, Micah Fudges 17. made of fine Gold and Silver three Images of Boys, and three Calves, one Lyon, one Dragon, an Eagle, and one Dove, which answered all his demands. As, if concerning his Children, he went to the Boys; If Riches to the Eagle; If Power and Strength, to the Lyon; If Sons and Daughters, to the Calves; If Length of years, to the Dragon; If Love or Friendship, to the Dove.*

*But, the truth is, when all is done; TERAPHIM is but the general name of Cherubim and Seraphim; and St. Hierom (an Author more worthy of Credit in matters of the Old Testament,*



## To the Reader.

ment, than any Interpreter either Greek or Latin) says, 1 Kings 22. 16. These Teraphims were sacred Images belonging to the Priest, *TERAPHIM* Proprie appellantur μορφώματα, i. e. Figuræ et simulachra quæ nos possumus in præsentiduntaxat loco Cherubim & Seraphim, five alia quæ in Templi ornamenta fieri iussa sunt, dicere. And in his Epist. ad Marcellam, to the same purpose in \*other words; wherefore they were allowed

of by the Patriarchs. Laban had them and was not reprov'd for them; Neither did Jacob reprehend Rachel for taking them away. It's true, he commanded his Children to put away their strange Gods, but it was the Gods of the Schemites which they had taken away at the sacking of them, they being great Idolaters; for till that time he spake

\* In Teraphim vel figuris varia opera quæ Teraphim vocantur, Intelleguntur, & Juxta igitur hunc sensum & Micha cum veste Sacerdotali cætera quoq; quæ ad Sacerdotalia pertinent ornamenta, per Teraphim fecisse monstratur.

not

To the Reader.

*not a word to them of false Gods. And, can any one think this zealous person would serve an Idolater so long, and afterwards marry his two Daughters? It may be probably conjectured also, that David made use of these Images, or allowed of them in his Wife Michal; for, he no wise reproves her for taking the Teraphim and putting it into the Bed. Nay, they were so far from being reprehended, as Micha Triumphs and says, Now I know the Lord will Bless me, after he had made a Teraphim and an Ephod, and had gotten him a Levite to be his Priest. And so Hosea 3. verse 4. threatening Judgment to Israel, says, The Children of Israel shall abide many days without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim; whereby it is probable they were allowed by their Legislator Moses.*

For

## To the Reader.

*For Urim and Thummim, there are so many mad Opinions, as 'tis a madness to offer to decide the controversie. Some conceited, will have it to be Soundness of Doctrine, and integrity of Life; others think it as sound Doctrine that maintain'em to be certain Charms, which whilst the Priest had them in his Breast-plate, he was not only enabled to officiate the better to the People, but also to drive away the Devil or evil Spirits from them. Nay, such strange Chymara's they have of these things, and so numerous and various, as for Civilities sake to my Reader, I forbear to mention them, or further to enlarge, more then to tell thee,*

*HERE ARE MEN, YOU MAY SEE, OF ALL SORTS IN AS GREAT PREDICAMENTS AS MYSELF, AND IN MATTERS OF AS GREAT CONCERN. I might shew you, that as to Religion it self, Men of every perswasion and opinion have had their Failings, ran  
into*

To the Reader.

into errors. *I would advise him, therefore, that finds fault, to write somewhat against which there can be no Objection, and he shall be mihi magnus Apollo; or in the interim, let him learn so much Wit as to be Modest, as to be willing to Learn, as to know he is not Infallible.*

*But I am for Marriage where it can be suitable (otherwise a single Life is better) for Marriage is an honourable State, yet Crowned with Thorns. The Pleasures that attend it will no wise countervail th' Innumerable Troubles and Inconveniencies of it. However, 'tis a good and Lawful way of Palliating Lust in both Sexes. Yet, there are many Weddings, but very few Marriages for LOVE ONLY, and that grounded on the unmovable Rock of true Virtue and Piety.*

*If all this will not serve, I shall notwithstanding, conclude with Ovid,*

To the Reader.

Parve nec invideo ———

Vade ; sed Incultus, qualem de-  
cet exulis esse :

Infœlix habitum Temporis hujus  
habe.

*Such as it is, take it, and as kindly as  
you can. And let Momus do his worst,  
I care not, I owe him nothing; I look for  
no favour at his Hands; Let him  
even turn the Buckle of his Girdle: I  
am Independant, I fear not. And so  
Adieu ; Yet I am,*

Your Real Friend

*William Seymar.*

O F



1867

[illegible]

1. Introduction



# O F MARRIAGE.

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## C H A P. I.

### *Its Definition, Nature, Events.*

**W**H E N first ( my dearest Friend) I Read thy Letter, desiring my Advice touching thy Marriage, I was struck into such an horrou and detestation of thy Folly as I knew not, at present, whether I had best Slight or Pity thee. But knowing thee to be a true *Philogynus*, I chose rather the latter, especially considering thy Inadvertency, by reason of thy youth; and voluptuous  
C Edu-

## Of Marriage.

Education joyned with a passing good and flexible Nature and Disposition innate and inherent in thee.

Yet I could not (such is my zeal for thy welfare) but, with indignation take Pen in hand to deter thee, if possible, from that Destructive Course thou seemest to be running Post and Head-long into. And since thou art pleased to acknowledge me thy *Friend*, (as well as an *Attie*) I shall as neer as I can manifest my self in this following Advice of mine to thee, a *true one* as well as (nay, which is better, than) a *Relation* or a *Brother*.

I could never have imagined all my former Discourses, inculcated Admonitions, should make so little Impression in thy Intellects. But since words are but Air, and vanish with thee as soon as they are uttered, I shall once more for thy edification, fix them in this small Book. And let my discourse remain as a perpetual Monument between thee and me, that have faithfully like a Friend and a true one, given thee timely and seasonable advice. And afterwards, *If thou wilt Hate Instruction, confess to thy Shame,*  
that

that thy Destruction is of thy self.

Remember that the very *Latin* word *Nubo, To Marry*, is almost enough to be said against thee: The *Greek* word is γαμίνομαι or νυμφύομαι ex νέφος, *Nubes, A Cloud*; Because the *Bride* covered her Face with a Vail when she was brought to her *Husband*, as a Token of her being under the Power and Command of her Husband. And though this properly therefore belongs to the *Woman*, since, *Sponsæ dicuntur nubere quod capita velabant*; A חֵרֶם [*Chanoph*] yet it may very well be ascribed to the *Man* when she is Master. And how common that is, every house almost, will inform thee.

*Definition,  
Nature of  
Marriage.*

'Tis but a Cloudy business then, or rather to be under a Cloud, to be Married. For the *Greek* word νέφος, *Nubes, a Cloud*, is from the *Hebrew* word עָבָה, [*Gnabath*] so called from their Density and thick obscurity; as if a Man were overwhelmed in Darkness when Married and lost in a Fog (as we use to say.) He having given Hostages to his Fortune, and is, as it were a lost Creature in the World, it being the Impediment to great and noble Atchieve-

## Of Marriage.

ments; A lett, oft times, to all good and generous enterprizes, An hindrance to preferment, And a Rock on which more are Split than Saved, which is worst of all; since, for the most part, a Man thereby marrs his Fortune: For the word signifies *Adversitie* and *Trouble*, or a *multitude*, that cover and darken as Clouds do, or if you will, a *multitude of Afflictions, Adversities and Troubles*.

Wedlock is a Bondage, a Yoak, *Jugum ex Jugo*, stuf with many *Miseries, Cares, Fears, Discontents, and Vexations*. The *Atlantick* or *Irish Seas* are not so turbulent as a Litigious Wife; which made the *Devil* when he had power to rob *Job* of all, leave him his Wife only to Torment him. Better dwell on a House Top, than with a Brawling Wife, Prov. 21. 9. 25. or in the Wilderness with Tigers, Bears, and all manner of Savage Creatures, Prov. 21 19. The Contentions of a Woman are a continual dropping, Prov. 27. 15. No Wickedness like unto her, she makes a sorry Heart, an heavy Countenance, a wounded Mind weak hands and feeble Knees, Eccles. 25. 25. And thus it becomes an heavy Yoak.

Mil-



## Of Marriage.

5

Millions of Families [my *Philogynus*] and Gallant Men have been undone by their Wives. *Eve* the first Woman and Wife, though *she was flesh of Adams flesh*; yet he and all his posterity found *she was more Bone then Flesh*, to their woful experience, she being the introducer of Sin and Death. And *Solomon*, though he was the Wisest man, had his heart turned aside by his *Wives*, after other Gods, 1 Kings 11. 4. And so the strongest man *Sampson* was deceived by *Dalilah* to lose his Strength, *Judg.* 16. 18. 19. by which he lost his *Eyes*, and *Life*, verse 21, and 30. So *Jobs* Wife tempted him to *Curse God*, Job 2. 9. And in profain stories we find *Socrates* perpetually vexed with *Xantippe*. Our *Edward* the Second murdered by the means of his Wife *Iffabella*, and *St. Lues* tormented by *Elevora*, with millions of such like examples. Nay *Marriage*, oft-times, is an hindrance of our course Heaven-ward, making many say with that foolish Fellow in *St. Luke* 14. 20. *I have Married a Wife and cannot come*. And *St. Paul* might justly conclude, 1 Cor. 7. 28. such as *Marry shall have trouble in the Flesh*. For they

that enter into Wedlock may very well expect variety of molestations, and many vicissitudes, vexations, afflictions on afflictions, and daily new changes from better to worse, from pleasure to pain, from joy to grief.

This Hint, my *Philogynus*, what marriage is, will easily appear to be true, if we but a little examine or consider the *Designs, Intentions, or ends of Matrimony, the Reasons of thy Love or Fondness, and Compare them with a single Life.* So shall we be the better able to judge of that condition, and clearly see whether there be any thing delectable or inviting in that state of Marriage, which thou seemest so much to desire and admire. *Dulce Bellum inexpertis*; War is sweet to them that know it not. They that never endured hardship, nor came within Gun-shot more than in contemplation, think it an excellent thing to be a Soldier, when they read of the Conquests of *Alexander*, the Triumphs of *Cæsar*, the Trophies of *Achilles*, and the like. So whilst they spend their time in Kissing, Toying, Fooling and Dallying, they think themselves in *Paradise*, they have  
strange

## Of Marriage.

7

strange Ghymæra's of the felicities of a Wedded Life, and become in Love with their Yoak, long for their Fetters, and are mad till they have lost their freedom, till they are undone. For as some will, *Matrimony, is matter of Money; Marrying, Marring; Wedlock, Fetlock;* which is, the true Orthography of the word, they say, viz. of a Wife.

### A N A C R O S T I C K.

W is Double Woe,  
I Nought else but Jealousie,  
F is fained, flattering, fraud,  
E is nought but Enmity.

• If in thy Name there be such strife,  
Then Fates defend me from a Wife.

The chief Ends and Designs of Marriage, then, are these two:

First, For Society, it being \*not good \*Gen.2.18. for Man to live alone; and therefore the Woman was given to him for an help meet.

Secondly, For the \*continuation of our \*Gen.2.18. kind.

## MEMBER. I.

*Of the first end of Marriage, Society, no Society.*

**I**T were my dear *Philogynus*, an happy estate, an *Heaven upon Earth* indeed, did Marriage always, (always did I say? nay but *once in a thousand times*) answer this end. Could it make them agree as they ought; be equally coupled; draw one way in their *yoak*, (for you must remember 'tis but a *Yoak* at best) and make their *Lives Sociable* by doing each of them their parts, (which makes the *Society*) as follows.

SECT.

## SECT. I.

### *What Society in Marriage is.*

**L**et's first consider *what this sweet Society in Marriage is*: and then *whether we usually find it so*. There is something to be done then on both sides to make it a true Marriage.

As, The *Man* must love her with a sincere, constant, intire, pure and chaste Love, \*as *Christ* loved the *Church*, or \**Eph. 5. 25.* as he loves himself, or his own *Flesh*; †*Eph. 5. 28.* cherishing her with all kindness and 29. tenderneſs, letting her want nothing *The Duty on the Mans. part.* to his power, is requisite for her quality, covering her weakness, and avoiding all bitterneſs, injurious or vexatious words or actions towards her; giving her rather honour and respect, because she is the weaker Vessel; advising meekly,



## 10 Society in Marriage, what.

meekly, instructing, directing and counselling her in all things soberly; dwelling with her according to knowledge, 1 Pet. 3. 7. in the fear of the Lord; forsaking all other, keeping solely to her Body alone, defending and vindicating her from all injuries, and the like.

*The Duty on  
the Womans  
part.*

And the Woman must obey and submit to her Husbands Authority, as unto Christ himself, Ephes. 5. 22. As it is fit in the Lord, Col. 3. 18. (because she was made out of Man, of his Rib, 1 Cor. 11. 8. And, she was made for him, and not he for her, verse 9. besides, she was first in the Transgression, 1 Tim. 2. 14.) reverencing his Person, giving him all due respects, as her Head, in word and deed, carriage and deportment; assisting him in every thing, as to tender his Soul, to cherish his Body, to manage his Estate, and Family; and to add to it if possible, and preserve it, promoting his Credit and affairs, especially in his Calling; preserving his Name and Credit, locking up his Secrets in her own bosom; and manifesting in all respects that she is a Wife; for she is only a Wife indeed, that is an help-

## Society in Marriage, what. II

help-meet; not only an *Help* to her Husband, but a *meet help*. The Man else, has Married only a *Woman* (to say the best) but not a *Wife*.

Thus Marriage may be a sweet and sociable condition. And if thou canst meet with such a Wife, then thou mayst be happy, and then it should be the first thing I would advise thee to.

But when we find (my *Philogynus*) an hundred thousand Shipwrackt, for one that arrives to this sweet haven of contentment in Marriage; it should make thee, methinks, tremble and fear to enter into this Tempestuous and Dangerous Ocean full of Rocks, and perpetually molested with Impetuous Storms. To examine which

## SECT.

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## SECT. II.

### *Of the Events and Concomitants of a Married Life.*

**L**et's duely and rightly, without prejudice, consider. Where is a good Wife to be found? Behold this I have found counting one by one, to find which I find not, one man of a thousand have I found; but a Woman among all those have I not found, saith the wisest, Eccles. 7. 25, 27. and one that had experience enough in the Sex. Do but remember my dear Philogynus, that Beauty and Honesty (as I noted in another Book) seldom agree. Can she be fair and Honest too? straight personages have oft times crooked conditions; fair Faces, fowl Vices; and frequently, which is worst, foolishness  
to

to boot. *Non generum sed malum genium; non nurum, sed furiam, non vite comitem, sed litis fomitem domi habebit.* Marriage is a Lottery, nay the greatest hazard imaginable, an *East-India* Voyage is not half so perillous, thou art made or marr'd as it proves. If she happen to be humerous or peivish, when she has not all to her mind, thou hadst as good be out of the World; there's nothing but discontent and a continual noise and strife. If she be simple, and not so wise as she ought, thou hadst better have Married an Image of Stone. For she'l disgrace thee in all times and places, and ruine thine affairs. If she be wise, 'tis as bad, if not worse; for she'l slight thee and thy Judgment, and be peremptory, rule all her self, though she destroy all with *Phaeton*. If she be not neat and cleanly thou wilt loath her, if too curious and delicate, she'l ruine thee that way, she'l spend thy substance; and as *Lucian* observes, *All Arabia will not serve to perfume her hair.* If she be a Beauty, and Airy, she'l put thee quickly into *Acteons* Livery. If she be homely or ugly, she'l Paint, and that's odious; and if she don't, her very looks will prove a sufficient

ficient Antidote against Love. *If she be an old Maid*, 'tis an hundred to one but she dies of her first Child. *If a young one*, 'tis as hazardous whether she have any breeding and discretion to mannage thy Business; - or be not buxome, lustful, and so, if she be not pleased you know *where* and *when*, thou hadst as good be hanged, she'll Cuckold thee, and make thee weary of thy Life. *If a rich Widow* it is thou Marriest, thou art for ever ruined, she'll make away all before-hand to her Children, and still purvoir for them out of thy estate too; for as the *Italians* say well in their Proverb, *He that marries a Wife with five Children marries six Thieves*. Besides, she'll always be tormenting thee with the virtues of her first Husband, though he had none, than which nothing can be so tormenting and odious. So that if thou choosest a Widow, *Philogynus*, let it be such an one whose first Husband was Hanged or worse, to avoid that Plague of being told of this and that of her first Husband, which must needs speak a defect in thee; and won't that, think you, be exceeding pleasant and agree-



## Events of Marriage.

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agreeable to thy Spirit? Thus *Conjugium* becomes *Conjurgium*. On the other side, *If thou marryest a young Widow*, tis ten to one but she'll ask more then thou art able to give her, and then the word *Husband* will be a very pretty Vizard mask for her to hide her Tricks. The very name of being Married is enough to salve all her Sores, Slips, and Abominations. *If she be of no Fortune* (and want virtue) she'll bring Sorrow, Trouble, and Beggery with her, which is worst of all. *If she be Rich, Well-born*, and of any high or numerous Family, thou wilt be undone by her Friends perpetually lying upon thee: Besides, she'll be so Lofty and insolently Imperious, that thou hadst better be Dead out of the way; for she must Rant, Revel, say and do what she list in this her *Oligarchical Government*, and begger thee at last. In taking a Portion thou sellest thy Freedom and Liberty, and becomest a slave for one day of Marriage compleat; viz. *Her Wedding Night, and Day of Death*; and so the Evening and the Morning makes that day: All the rest being stuff with Cares, Fears, and Miseries.

Ob

*Oh Heavenly Powers ! Why did you bring  
 to light  
 That thing called W O M A N, Natures  
 oversight ?  
 A Wayward , a Froward , a constant  
 evil,  
 A seeming Saint , sole Factor to the  
 Devil :  
 That She-born Tyrant full of Mi-  
 sery,  
 A gilded wethercock of Vanity:  
 That being Damn'd, she first began to  
 fall,  
 From bad to worse, from worse to worst of  
 all.  
 So is she wretched, nay she's far more  
 vile,  
 Than the deceitful weeping Crocodile.*

These and innumerable such like  
 Torments, Miseries, Vexations, Anxie-  
 ties, and all that Envy, Malice, Fury,  
 the Devil and Hell it self can invent,  
 my *Philoginus*, are Concomitants of a  
 married Life. What canst thou marry  
 then? What sayest thou now? Art  
 thou still so mad as to desire a Wedded  
 Life? Take warning by him whom  
 thou

thou knowest was almost ruined by a  
*Cross, Unloving and Undutiful Wife.*  
*Fœlix quem faciunt aliena Pericula cau-*  
*tum.*

Is there *any Society*, think you in all  
 this? Are such Women *Helps* to Men?  
 And, if not, they are far from *Helps*  
*meet.* 'Tis much better for a Man,  
 therefore, *to be alone*, than to be joyn-  
 ed to one that will put him *out of him-*  
*self*, put him *besides his Wits and Sences*,  
 and make him *neither enjoy himself nor*  
*others.* Since Marriage was first de-  
 signed by GOD for *Love, Peace, Con-*  
*cord*, and to be an *Help each to other*,  
 there's the *Society.* Whence I may in-  
 fer (if the Proverb be true that Marria-  
 ges are made in Heaven) that such had  
 no friend there.

But this is not all, and therefore,  
*Philogynus*, Let's now a little *consider*  
*the reasons of thy Love* (if there by any)  
*and Fondness*, on *what grounds and basis*  
*they are bottomed*, that thou mayest,  
 if possible, be weaned from this  
 itching humour of thine, this *Am-*  
*abilis*

## Events of Marriage.

*bilis insania*, this sweet Frenzie, this  
Glucupicron Passion thou art in. For,  
by so much the more do I really pity  
thee beyond those that are in *Bedlam*,  
by how much thou exceedest them in  
*madness*.

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SECT.

## SECT. III.

### *The Grounds and Reasons of Love, Reasonless and Groundless.*

IN the first place then let me tell thee before I rip them all up, and that plainly as my Friend, *what Love is*, I mean *that Devil-passion of Love* thou art in, (and therefore since I desire nothing more thereby than thy welfare, by preventing thy ruine here, and perhaps, for ever hereafter; I hope thou wilt as kindly accept of what I say to thee (as it was intended by me) which I define thus, *only a desire bred of liking and the product of Folly*, as I observed in my last Treatise I gave thee) nay 'tis impossible to Love, \*and to be

\*Jupiter himself cannot be in Love and Wise both at once.

## Grounds of Love.

Wife (as will be seen by the sequel of this Discourse.) Plato calls it *magnus Damon*, the great Devil; and though I am sufficiently sensible the *Platonists* do usually term the good as well as bad Angels, *Δαίμονες*. And Plotinus makes a question whether it be a Devil or a God, or whether it be partly one, and partly the other, or a Passion, and concludes, it participates of all three. But however, here we must distinguish to come to thee, which, that we may the better do, it will not be impertinent to examine all the sorts of Love, their Beginning, Nature, Objects, Difference, Extent, Power, whether it be a Virtue or a Vice, Good or Bad, &c.

I say, in the Definition it is a *Desire bred of Liking*, &c. and I told you  
 \*Lib. citat. \* elsewhere, that *Desire is a passion disposing the Soul to will what is good whether present or absent, and their conservation, or to avoid an evil.* To which add, that as *Desire wisheth*, Love enjoys; like Jacob and Esau, one takes the other by the Heel; and when Desire ceaseth, Love is enjoyed; Desire is absent, Love is present. Now, As this Desire is bred  
 of



of liking, we may make as many sorts of Love, as there are Objects, which are always good, or seem to be so, *omne pulchrum amabile*, every beautiful thing is amiable, lovely and good.

From the aforesaid goodness, proceeds Beauty; from Beauty, Grace and Comeliness. These are Hippocrates's Twins, and are divers, as they arise from divers objects: and so they affect and please the Eye, Ear, Feeling, and other Sences, which compel us to Love, and make us desire the fruition of the object; To Seeing and Hearing, belong Beauty and Grace chiefly, but to all the rest of the Sences, Pleasure: For were it not really so, or pleasing or gracious in our eyes, we should not desire.

Whence Plato defines it thus: (a) Beauty (a) *Forma* is a lively shining or sparkling brightness, *est vitalis* resulting from effused good by Ideas, seeds, *fulgor ex ip-* reasons, shadows, stirring up our minds, *so bono ma-* that by this good they may be united and *nans per Ide-* as, *Semina*, made one. There is an Intellectual Love, *Rationes*, as G O D, who is Love in the abstract, *umbras effu-* and so, Love may be said to be with- *sus. Animos* out Father or Mother, being before the *excitans ut* World was; and, indeed, the Proca- *per bonum in* untartick *unum redi-* gantur.

tartick cause of the Worlds Creation  
and Redemption.

*Ante Deos omnes primum generavit  
Amorem.*

And so the *Angels* manifest their Love towards poor mortals here on Earth, in rejoycing at the Conversion of us miserable Sinners, and in garding of us; And therefore I think, I may say without the imputation of superstition, they Pray and make intercession for us. *Men* have also an intellectualive Love, and is founded either on *Pleasure, Honesty, or Profit*. To the first are reserved all delightful objects, *Women, Children, Friends, rare Edifices, &c.* To the mid-most, the Love of honest things, *Virtue, Wisdom, and all that is good* (*for in medio consistit virtus*) much to be preferred before the other two. To the last, *Profit, Wealth, Honour*, (which seem rather to be *Desire, Covetousness, Ambition*, than Love.) However to these are all the Desires and Loves of man-kind, referable, though they be very various you see as the objects are.

Now

Now we are to know (as to the nature of Love) what I noted elsewhere. 'Love is \* an emotion of the \*Fol. 148, Soul, inciting it by the motion of the *Org.* Spirits to joyn in will to the objects, that seem good and convenient for us, viz. so to joyn in will, as to make a mans self and the thing beloved one and the same, and therefore the motions of the blood in Love, as also of the Spirits (if simple and alone, and not joyned with *Desire*, *Joy*, and *Sadness*, &c.) are even, as also the Pulse, but greater and stronger than ordinary; emitting more heat, and celeritating digestion; and therefore is an healthy Passion. And this proceeds from the tie that is between the Soul and the Body; as when any corporeal action is joyned with a thought, one still accompanies another, as is apparent in such who have an aversion to some Medicine; they cannot think on it, but the Taste, Smell, &c. comes also immediately into their thought; For the *Blood*, or some good and delectable Chyme getting into the Heart, and becoming a more convenient Alimony then ordinary

## Definition of Love.

' to maintain heat there, the principal  
 ' of Life; occasion the *Soul* to joyn in  
 ' will to this Alimony, viz. To Love  
 ' it: And thus at the same time the  
 ' Spirits descending from the *Brain* to  
 ' the *Muscles*, might press or agitate the  
 ' parts from whence it came to the  
 ' *Heart, Stomach, and Intrails*, whose  
 ' agitation increaseth the Appetite; or  
 ' to the *Liver and Lungs*, which the  
 ' Muscles of the *Diaphragma* may press.  
 ' Whence the same motion of the *Spi-*  
 ' *rits* ever since accompanies the *Passion*  
 ' of Love. In this kind of Love, then,  
 ' there are two effects, *Benevolence* and  
 ' *Concupiscence*. The former is, when  
 ' we wish well to what we Love; the  
 ' latter, when we desire the thing Lo-  
 ' ved. There are *different Passions* also  
 ' that participate of Love (as will be  
 ' presently shewed, which causeth it to  
 ' vary its name.) However, Love is not  
 ' always the same and alike; for it *ad-*  
 ' *mits of degrees*: As, when we esteem  
 ' an object of Love less than we esteem  
 ' our selves, it may be termed only an  
 ' *Affection*; when we value it equal to  
 ' our selves it may be termed *Friend-*  
 ' *ship*;

'ship; when more, *Devotion*. And  
 'sometimes we love meerly for the pos-  
 'session of the object whereunto our  
 'passion relates, and not the object it-  
 'self for which we have only a desire  
 'mixt with other particular passions,  
 'as *Ambition, Avarice, &c.* But the  
 'Love a generous Soul and a man of  
 'Honor beareth his friend, is of an  
 'other and purer Nature; and that of  
 'a Father to his Child is more Immacu-  
 'late and Sublime.

' And forasmuch as the objects of  
 'Love are represented to the Soul by  
 'the senses both *External* and *Internal*;  
 'it will follow there are two sorts of  
 'Love according to the object whe-  
 'ther *good* or *handsom*; For when we  
 'judge any thing good and convenient  
 'for us *by our internal senses and reason*,  
 'we may most properly term it *Love*.  
 'If it be judged by our *external senses*,  
 'we call it *handsom*; and so we like it,  
 'which *passion of Liking* is usually more  
 'than *Love*, because what is conveyed  
 'to the *senses* makes greater impression;  
 'and yet presents things more false,  
 'than

## Definition of Love.

'than what is communicated to it by  
'Reason.

'Love proceeding from Knowledge  
'(as 'tis clear it does) must needs pre-  
'cede Joy and Sadness (except when  
'Joy and Sadness proceed from know-  
'ledge) and when the things this know-  
'ledge inclines us to Love, are, in  
'themselves truly good, *Love is then*  
'*most Excellent and Transcendent* : For it  
'joyning things that are truly good to  
'us, we are thereby rendred more per-  
'fect. Neither can it then be in ex-  
'cess; The most that can be, does joyn  
'us so absolutely to those good things,  
'that we distinguish between the Love  
'we have to them and our selves, which  
'cannot be Evil. *Nay, Love is so good,*  
'*that were we unbodied, we could never*  
'*love too much.* Neither can it fail of pro-  
'ducing Joy, when grounded on *Rea-*  
'*son*, because it represents what we  
'Love, as a good belonging to us.

Among those various and innume-  
rable ravishing objects which excite us  
to Love, and captivate our Souls, *Beau-*  
*ty*, though the commonest is not the  
least



least. And this is also divers, There is a *Beauty* arising from GOD: There is one *Beauty* of the *Soul*, another of the *Body*. A *Comeliness*, and *Grace* in *Virtue* and a refulgent *Beauty*. A *Beauty* from *Speech*, *Gesture*, *Deportment*, *Action*, *Shape*, and *Form* of *Creatures*, &c. And their names vary accordingly. As the *Love* of *Womens* *Beauty* is termed *Lust*. Of *Pleasure*, *Concupiscence*, of *Honour*, *Ambition*, of *Money*, *Covetousness*, &c. And is either *Virtue* or *Vice*; *Good* or *Bad*. A *Pious* *Holy* *Love* there is, and an *Heroick*, *Vain*, and *Fantastical* *Love*. As (b) *Pausanius* (b) ~~the~~ makes two *Venus's*, one ancient and *without a Mother*, from *Heaven* and *Celestial*, the other younger, begotten of *Jupiter* and *Dion*, which we commonly call *Venus*. The latter of which, is the *Divil* thou art possessed with; For so *Ficinus* in his *Comment* on this place *Cap. 8.* calls these two sorts of *Love* *Devils*; or, *good* and *bad* *Angels*, (to speak to the common capacity) that are still attending on our *Souls*. The former elevates our *Spirits* and *Soul* to *Heaven*; The latter depresses them to *Hell*. The first is from *GOD*; the latter from

*veneres, duo Amores; quarum una antiquior et sine matre, Caelo nata quam Caelestem venerem nuncupamus: Altera vero junior, a Jove & Dione prognata, quam vulgarem venerem vocamus.*

the

(c) Alter the Devil. That of (c) *Lucian* is good,  
*maxi orus,* where he says, *one Love was born in the*  
*ferox, vari-* Sea, which is as raging in young Mens  
*us, fluctu-* breasts, as the Sea its self, and causeth  
*ans, inanis,* burning lust; The other is that Golden  
*juvenum* Chain which was let down from Heaven,  
*mare refe-* and with a divine rage ravisheth our Souls  
*rens, &c.* made to the Image of God, stirring us up  
*alter aurea* to comprehend the Innate and Incorrupt-  
*catena cæ-* tible beauty to which we were once Crea-  
*lo demissa* red.  
*bonumfuro-*  
*rem menti-*  
*bis mit-*  
*tens, &c.*

The former Devil, However, that thou hast in thee carries the Bell, and is most commonly received for *Venus*. From whence this Devil came, whence he sprang, and what his original was, is hard to determin. Some think this troublesome Fellow to be begotten by *Porus* the God of *liberality* and *generosity* of *Penia*, *Poverty*; when she came a begging to a place where all the Gods were invited to a merry-meeting on *Venus's* birth day, when *Porus* half Fuddled begat him, quite intoxicated with *Penia*; and therefore *Venus*, ever since, attends upon him. Others tell us he was before all the Gods were, and sprang from *Terra* and *Chaos*; Many,

ny, again will have it that, at first, Men were as it were double, having two Heads, four Arms, four Feet, &c. And for their Pride, thinking themselves no-wise inferiour to the Gods, were by them at a general Council, divided into two; and so, by Love, they hope to be again made one. And this fiction agrees very well with *Moses*, Gen. 1. 27. where we find both Male and Female were in one flesh, compared with Gen. 2. 24. *Mat.* 19. 6. *Ephes.* 5. 31. And when separated, made one flesh again. And this fancy has given others occasion to feign it thus; That *Vulcan* the God of *Smiths* meeting (once upon a time) two Lovers; he bidding them ask what they would of him and he would grant; they begged to be new forged in his Laboratory, and to be made one, which he presently did, and so ever since, true Lovers are one, or desire to be so. Others again will have this *Brat* to be the very same *Fire Prometheus* fetcht from *Heaven*. But when we have done all, we must conclude his Pedegree to be so ancient as no Poet could ever find it out, his Antiquity being as old as the World it self,

self. As *Phadrus* maintains, in *oratione in laudem amoris Platonis convivio*: or at least as the existence and being of Man. Begotten only of Whansy, and an Idle itching Humour, not worthy a sober mans thought, ending in a Sigh.

\*For the  
Love of Ju-  
no as *Lilius*  
*Giraldus*  
tells us.  
(d) *Ludus*  
*Amoris* In  
es. Tom. 4.  
(e) Tom. 3.  
*Diol. Deo-*  
*rum.*

(re-  
sta

And yet, as Idle as it is, such is it's Universality and soveraign power, as it has given occasion (not perhaps unjustly) to the *Poets* to esteem him a god and that of the first Rank, commanding *Jupiter* himself to descend in a golden shower, and to be metamorphosed into a Bull, a Shepherd, a Satyr, a Swan, \*Cuckow, and any shape to enjoy his desire. Nay, as (d) *Lucian's* *Juno* upbraids him, *Cupid's* playgame he was. And the same (e) Author brings him in complaining of *Cupids* tormenting him so, he could not be quiet for him. Sullen *Saturn* also was actuated by his heat, and became his meer slave all over *Creet*. Neither could the furious god of War *Mars* resist his stroaks, but became his Captive; making him roar louder then *Stentor*, and tript up his Heels so that he covered nine Acres of

of ground with his fall. So *Vulcan* being cast down from Heaven by him, though he was a Summers day falling, at last in *Lemnos Isle*, brake his Leggs and complained of his fury. In the like manner he insulted over *Mercury*, *Pan*, *Bacchus*, and all of them. *Neptune* himself with his Ocean could not quench one of his Flames. And frigid *Cynthia* bewails her Tortures he put her in for *Endymion*. *Hercules* the great subduer of Monsters was himself subdued by him. And *Apollo* that cured (as he thought) all Diseases, could not find out a remedy for his wound. Nay he spared not his own Mother *Venus*, but tost her from Piller to Post, from Heaven to Mount *Ida* for *Anchises*, thence for the *Assyrian Youth* to *Libanus*: notwithstanding she threatned to clip his wings, break his bow, and at last whipt him, as *Plutarch* in his *Triumphs of Love*, notes.

Neither doth he tyrannizethus over the gods only, but *Devils* too. Instances of which we are most plentifully furnished with from *Authors* worthy of *Credit*; As the *Telehines Lusts* and  
Rapes



Rapes recorded by the *Platonists*, the innumerable relations of those *Incubi* and *Succubi*, *Fannes*, *Satyrs*, *Nymphes*, met with almost in every Book, who were nothing indeed but *Devils*; nay and *Moses* in *Gen. 6. 2, 4.* tells us, *The Sons of God*, which were the *Angels*, went in to the *Daughters of men*, seeing them to be fair, and of them begat

(f) *Lib. 14. Cap. 15.* *Giants.* And this (f) *Lactantius* confirms, where he affirms, God sent *Angels* to the *Tuition of men*, but whilest they lived among us the *Prince of Darkness* burning in *Lust* tempted them by little and little to this wickedness. But it is more common with the infernal *Angels*, who have been frequently mar-

(g) *Lib. 6. Parr. 9. Cap. 6.* ried to Men and Women, (g) *Senner-tus* gives us an instance of one *Barbara Vortubers*, who confessed *Anno 1624.* she had often lain with the Devil, and was impregnated by him of two *Hirsute* Creatures like *Mice*, hairy, and that black, which she bore but a month before she was delivered.

(h) *In his Comment on Ovid's Metamorph. on Orpheus.* (h) *Sabine* informs us of a Gentleman of *Bavaria*, who excessively lamenting the loss of his Wife, the *Devil* in her likeness came and comforted him, promising him to come



come and live with him again if he would leave his Cursing and Swearing, which he was much addicted to, and be new married, which he consenting to, he lived with this cunning *Succubus*, she governed his house and had many Children by him, but was always Pale and Melancholly, till one day she fell out with him, and he swearing at her, she immediately vanished, and was never seen more. But such like Examples are infinite in those Learned Writers; wherefore I shall not need to particularize more in so clear a case, but refer you to them for farther satisfaction.

*Philostatus lib. 4. de vita Apollonii.* *Giraldus Cambrensis Itinerary. Camb. lib. 1.* *Hector Boethius Hist. Scot. Cardan. lib. 16. cap. 43.* *Valesius de sacra philos. cap. 40.* *Cicogna lib. 3. cap. 3.* *Delrio Johan. Nider Foncar lib. 5. cap. 9.* *Bodinus Damonolat. lib. 2. cap. 7.* *Pererius in Gen. in lib. 8. cap. 16. ver. 2.* *Lipsius Jacobus Sprangerus.* *Nicholas Remigius, our King James the 6th of Scotland, and first of England, his Demonologie.*

Yet many there are with *Michael Scot*, *Johannes Wierus*, *Enwichius*, *Enealdus*, *Biarmanus* and other, that  
E look

look on all these stories of *Devils*, *Witches*, *Incubi*, or *Succubi*, to be meer Phantasies, idle Chymæra's and Delusions, nothing at all of truth in them. But St. *Austin Lib. Citat.* doth assert it, as nothing more true; so doth *Zanchy cap. 16. lib. 4. De oper Dei. Thomas Erastus de Lamiis, Daudinus in Aristot. de Anima. lib. 2. Text. 29. Com. 30. Sprangerus, Bodinus, lib. 2 cap. 2. &c.* wherefore I shall add no more in this place.

And our very Eyes will evince us how it hurries Bruits and Birds into its trap, and makes them so outrageous that they'll kill each other, as is frequently seen in *Horses, Dogs, Bulls, Boars, Stags, Game-Cocks, and Swans*

(k) There is a civil Love (k) &c.  
also among

them even to the very kind, though they be both of a Sex. If they be trained up also with Creatures of another kind, they are exceeding fond each of other, as the *Lion and the Dog in the Tower*; and how loving *Dogs, Horses, and other Creatures* are to those that treat them well is every where obvious.

Nay, the very inanimate Creatures are not exempted from his Fury and Tyranny; As, we see the *Loadstone* draws *Iron*; The *Olive* and the *Mirtle* embrace each other; The *Ivy* and the *Oak*; and a great Sympathy there is between the *Vine* and the *Elm*, and as great an hatred between the *Vine* and the *Bay-tree*, for it kills it if it be set near the *Vine*. But that which is as Remarkable as any, is that of the *Palm-Tree*, *Male* and *Female*, which grow in Love if they be set within sight of each other, and exceedingly refresh't when the Wind brings the scent of the one to the other, whence it is a present cure, if these Trees at any time begin to Pine and Wither, or if they thrive not well, to tie the Branches of the one to the Body of the other, or the Leaves whereby both flourish the better.

Thus you see there is an *Intellective*, *Natural*, *Sensible*, and a *Rational Love*, which Last is applyed to *Men*, because they are rational Creatures,

tures (or ought to be) not that *Heroick Love* is to be termed *Rational*, it being, indeed, nothing but *filthy Lust*, and so the truth is, deserves not the name of *Heroick*; But however so it is commonly termed, because the *Grandees* and *Heroes* of the World are, and have been most addicted to it. The *Rationality* of which is next to be examined.

All this that hath been said, being considered it will easily appear *Plotinus* his words are true; That this *Devil Love*, is not only partly *Devil*, partly *God*, and partly a *passion*; but really and in truth all three, the *God of Gods*; subjecting them all unto himself; the most powerful of them all; to whom all give obeysance and adoration through their own sensual appetite which leads them thus Captive. An *Itching burning Lust* (as was now noted) not worthy the name of *Love*, and nothing else is this great god. Wherefore *Aristophanes* says very well, That he was with *Scorn* and *Shame* cast out of the council and Society of the gods, banish't Heaven

ven, and confined to this low Region of the Earth, and had his Wings Clipt that he might come no more among them. And there he has remained ever since and can rise no higher, he may go lower into Hell, indeed; but nothing that is impure can come into Heaven. Let's now proceed; after you have consented to call him *Lust* ever hereafter, and not *Love*.

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E 3

Sub.

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## Sub-Set. I.

*What the Grounds and  
Reasons of Love are.*

**A**ND here I must confess unto thee, *Philogynus*, that I acknowledge an *honest Love* there is and *Natural*, which none alive can or ever could resist; talk what they will of the *Stoicks* they must be *Stocks* and not *Men* that love not a *Woman*; that is not inclinable to their Imbraces, that is not moved with their pretty tricks, allurements and devices, which are *incantationes Instar*, as so many Charms. But, why these should induce thee to Marry, without more excellent Endowments of the Soul, I see not, my *Philogynus*, they being, when weighed, too light in the Ballance: And that this may be the more apparent, I shall reduce the grounds on which Love is built



built, to these *Six Divisions*. 1. Is, or ought to be that which few find, *Virtue, Piety and Honesty*. 2. *Beauty*. 3. *Riches, Greatness*. 4. *Apparel, Deportment*. 5. *Familiarity, Discourse, Singing, Musick, Dancing*. 6. *Lust*. Goodly grounds all! and so they will appear, *Philogynus*, when we have searcht into them.

'Tis thy *Infirmity* makes these so Amiable to thee, and makes her lovely in thy sight, *not Nature*; neither is she *really so*, forasmuch as no man else is of thy mind, or to speak the best of it, (since thou *canst give no Reason for Love*) evident it is, 'tis nothing but thy *Fancy*, than which, what is more Idle, Vain and Ridicule?

But that it may the plainer appear to thee, we will a little pry into them all in order, and we shall find, *That the sensitive faculty in thee over-rules, for the most part, thy Reason; thy Soul to be obfuscated and deluded, and thy Understanding captivated like a \* Beast*. And then I hope thou wilt be of another mind and resolution.

\*For Seneca calls Love Impotentem & Insaniam Libidinem, An Impotent & Raging Lust.

## Division. I.

*Virtue, Piety, and Honesty.*

MY opinion is, I must needs say, *Phylogynus*, Love, when it is truly founded and objected, is bottomed on this sure *Basis*. This is, or ought to be, the only ground and reason of our Love, indeed. For thus we may be sure of a good companion, and an *Help meet*, when we Marry a Soul, and not a meer Body. This Love grounded on *Virtue, Piety* and *Honesty*, if it be really so, cannot deceive. And when thou hast found such an one, such a Woman, I may say with *Jesus the Son of Sirach*, *Ecclus. 7. 19.* Depart not from a Wife and good Woman that is fallen unto thee for thy portion in the fear of the Lord, for her Grace is above Gold. Blessed is he that has a virtuous Wife,  
for

for the number of his years shall be doubled. An honest woman rejoyceth her husband, and she shall fill the years of his life with Peace. A virtuous woman is a good portion, and a gift to such as fear the Lord, whether they be rich or poor they shall at all times have a chearful Countenance, Ecclus. 26. 1, 2, 3, 4. If there be in a Womans Tongue, gentleness, meekness, and wholesome talk, then is not her husband like other Men. He that hath gotten a virtuous Woman, hath begun to get a possession; she is an help like unto himself, and a Pillar to rest upon, Ecclus. 36. 23, 24. Who can find a virtuous woman, for her price is far above Rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life, Prov. 31. 10, 11, 12. A gracious Woman retaineth honour, Prov. 11. 16. A virtuous woman is a Crown to her husband, Prov. 12. 4. Such Women undoubtedly as these fear the Lord, and such Women shall be praised, Prov. 31. 30.

But

## Love grounded on

But when thy Love *Philogynus* is grounded on any other foundation than this of *Virtue* and *Piety*, there can be no real content or quiet; only feigned and from the Teeth outward (as we use to say) for some sinister ends, which when they are accomplished or fail, on every trivial occasion Love is converted into *Hatred*, contention, envie and all manner of unquietness: whereas *Virtue*, *Piety* and *Honesty* knit the bonds of Matrimony, and increase as well as cement Love. For, I am of opinion with the *Stoicks*, who held, that a wise man or woman is the only Beauty; forasmuch as the linaments of the mind are far more comely than those of the Body, and more amiable.

Such a Woman as this I am speaking of, my *Philogynus*, I could willingly wish thou hadst met with, *Hic labor, hoc opus est*. To find such an one is *Rara avis*; I fear therefore, thou wilt find thy self herein deceived as well as many others, by their *Hypocrisies*, *Camelion-like dissemblings*, *flattering Gnatboes*, *outside formalities*, pretended

tended honesty, Religion, Love, Modesty, Virtue, counterfeit gestures and looks, and such like, which often surprize men, and rob them of their Sences and Hearts, and deceive them at last; they being indeed of no worth, Virtue, Piety, or Honesty, only Hypocrites, stufte with Mischief and Subtilty, having no truth, nor the fear of God in them. And nothing more difficult in this licentious Age, than to distinguish such women. Therefore, my dear Philogynus, let me intreat thee to beware and very cautious how thou adventurest. \* *A Woman is* \* *Esdra. 1. stronger than any thing*, next to the *33. 22. &c.* Truth. And that is it I intend to *v. 28.* to press close upon thee in all this my *32.* discourse.

The wisest will tell thee *Prov. 7. 5.* They have smooth and flattering words: And in *Prov. 5. 34.* Their Lips drop as an honey-comb, and their Mouths are smoother than Oyl; but their end is bitter as Worm-wood, sharp as a two-edged Sword. There is a great deal of danger in them, though they'll ravish thee with their discourse. All their words



words tend only to *deceit*, nay they are so subtle as that the wisest, greatest, and stoutest have been captivated by them, by their very *looks*, *specious pretences*, and *dissembling speeches*. You know *Solomon* himself fell by them, our *Henry* the second was catch'd by *Rosomond*, and *Edward* the Fourth by *Jane Shore*, *Holofermus* by *Judeth*, *Achilles* by *Briseis*, *Solyman* the Magnificent by *Roxalana*, *Ajax* by *Tecmessa*, *Samson* by *Dalilah*, *David* by *Bathsheba*, the Elders by *Susannah*, &c. Their *Virtue* and *Piety* lies only in their *Tongue*: and therefore you may thence judge where their *Honesty* lies. The Son of *Sirach* also will tell thee (who next to *Solomon* I esteem the wisest) *Ecclus. 19. 2. That Women lead wise men out of the way, and put men of understanding to reproof. And in verse 4. If thou art hasty to credit them thou art light minded.* And in Chapter 25. 16. you will find him thus exclaiming. *I had rather dwell with a Lyon and a Dragon, than to keep house with a wicked wife; agreeing with Solomon, Prov. 21. 9. It is better to dwell in a corner of a house top,*  
than



than with a brawling woman in a wide house. And verse 19. It is better to dwell in the wilderness, than with a contentious and angry Woman. Like-wife. Prov. 27. 15. he adds more of a contentious woman. And in Prov. 30. 23. makes an odious woman, when she is married, to be one of the three things that disquieteth the Earth. For as a Jewel of Gold in a Swines Snout, so is a fair woman without Discretion, Prov. 11. 22. A foolish woman will be clamorous, 9. 13. And the same Jesus will warrant thee, As the Climing up of a sandy way is to the Feet of the aged, so is a wife full of words to a quiet man, verse 22. of the aforesaid 25th. Chapter. If a woman nourish her Husband she is angry and impudent and full of reproach, verse 24. The greatest heaviness of the Heart, and the greatest malice is the malice of a woman: Give me any Plague, save only the plague of the Heart, and any malice save the malice of a woman; or any assault, save the assault of them that hate, and any vengeance save the vengeance of a woman. There is not a more wicked head than the head of a  
Ser-

Serpent; and there is no wrath above  
 the wrath of a Woman, verse 14. 15.  
 16, 17. The wickedness of a Woman  
 changeth her face, and maketh her  
 countenance black as a Bear. Her hus-  
 band is sitting among his Neighbours,  
 and because of her he sigheth sore ere he  
 be aware, verse 19. 20. and so con-  
 cludes, verse 21. That all Wickedness  
 is but little to the wickedness of a woman.  
 And as a Curse therefore, he prays,  
 That the portion of the Sinner may be to fall  
 upon her.

Seek not to know a Woman for she's  
 worse,  
 Than all Ingredients cram'd into a  
 Curse:  
 Were she but Peevish, Proud, an ar-  
 rant Whore,  
 Perjur'd and Painted, if she were no  
 more,  
 I would forgive her, and connive at  
 this,  
 Alledging still she but a Woman is;  
 But, she is worse, and may in time fore-  
 stall  
 The Devil, and be the Damning of us  
 all.

And

And thus *Philogynus*, wilt thou find many Women to be, if thou observeſt the Families thou comeſt into, full of Self-ends, Croſſneſs, Obſtinacy, Craft, Rebellion, Pride, Hypocriſie, Lightneſs, Deceit, Jealouſie, Envy, Malice, Self-will, Inſatiable Luſt, and what not that is miſchievous, never good but when they are pleaſed; and that's more difficult than to find out the Longitude, the Creeks and Sounds of the North-Eaſt and North-Weſt paſſages, or to rectifie the Gregorian Calendar, the Cronological Errors in the Aſſyrian Monarchy, ſquare a Circle, or to perfect the motions of *Mars* and *Mercury*, which ſo crucifies our *Aſtronomers*. Nothing will pleaſe her but contention and ſtrife, and the Torment of her Husband, and this ſhe moſt delights in. Like the *Devil* ſhe is, the grand tormenter, ſtudying how he may ſtill be bringing railing accuſations; and, if poſſible, ſhe exceeds him, being much of his own nature, and therefore he knew the beſt way to deſtroy mankind was to tempt her firſt; was to infuſe his Damnable Principles into her, which ſhe

she has ever since retained and augmented with advantage; so that now she is equal with (if she do not exceed) *his infernal Majesty* in deceit and all manner of mischief. I shall conclude then with the *Poet*,

*Fœmina nulla bona est, sed si bona contigit ulla,  
Cum jacet in Thalamo, cum jacet in Tumulo, never good but in Bed, or Dead.*

As if all the *Stars* had combined together to make up a *Cross*, *Sullen*, *Perverse*, *Tormenter of Mankind*.

↳ gave *sullenness*, *Jove* *Sovereignty*,  
♂ *sudden Wrath*, and *unappeased Hate*,  
☉ *gayish Look*, and *Wanton Eye*,  
♀ *Desires* and *Lusts insatiate*,  
♂ *Craft* and *deep Dissembling* gave her.  
☾ *Inconstant thoughts*, still apt to waver.

Shew

Shew me, my *Philogynus*, but two in thrice two thousand that are not as I have described them. Nay, even the most pious of them that practises, *Ephes.* 5. 22, 23, 24. or any place of the word of God, tending to this purpose; I say, and ransack the (1) holiest (1) *A good Sisters of them all, which you will, natured sin- perhaps, think strange; so shall I be ner there- content you burn not only what I fore is much to be prefer- have said, but what follows, and let red to an me be abandoned thy friendship for ill natured ever to boot. If Women, then, in ge- Saint. neral, be so bad, Philogynus, what an hazard is it then to Marry? And so, I admonish thee again, keep thy self as thou art. [Tis best to be free, and at liberty.] For as honest *Chauser* well observes.*

Marriage is like a Rebel Rout,  
He that is out would fain get in,  
And he that's in would fain get out.

And therefore, with the *Philosopher*, make answer to thy Friends that importune thee to Marry, *Adhuc intempestivum*, Tis yet unseasonable, [and so let it always be.]

F

For

*\*Mr. Flat-* For 'tis but a Clog as the *\*versifier* well  
*man.* notes.

Like a Dog with a Bottle fast ty'd to his  
 tail,  
 Like a Vermin in a Trap, or a Thief in a  
 Goal,  
 Like a Tory in a Bog,  
 Or an Ape with a Clog:  
 Even such is the Man, who when he may be  
 free,  
 Doth his Liberty loose,  
 In a matrimony Noose.  
 And fools himself into Captivity.  
 The Dog he doth howl when the Bottle doth  
 Jog;  
 The Vermin, the Thief, and the Tory in  
 vain,  
 Of the Trap, of the Goal, of the Quagmire  
 complain:  
 But well-fair poor Pug,  
 For he plays with his Clog,  
 And though he would be rid on't rather  
 than his Life,  
 Yet he Lugs it and Hugs it as a Man does  
 his Wife.



## Division II.

### *Beauty.*

**S**O much for the Womans *Virtue*, *Piety* and *Honesty*. Descend we now, *Philogynus*, to *Beauty*, and see if this be grounded sufficiently on *Reason*, or, at least so as thou mayest build thy *Matrimony* upon. *Thine* all, indeed; for upon it depends all thy future happiness. And truly as I have said before *this*, among those various inducements to Love, though one of the *Commonest*, is not the least. That is, 'Tis one of the *Commonest* or *Chiefest* Inducement where it is to be found; but that is not so common. For:

*True Beauty* consists in a due proportion and Symetry of Parts. I know you Lovers seldom look farther then the Face, if that be fair, and *York* and *Lancaster* mixt in her Cheeks; if she have an *High*, *Smooth* Forehead, a

## Womens Beauty

*Cherry Lip, a Black Eye and Eye Brows, a Love Dimple in the Chin or Cheek, or both, clean Teeth, an Ivory Neck, Hair as black as a Raven, and that which is Instar Omnium, (and sets off a Woman as much as any thing) round, full, soft and white Breasts; Then she wounds deep, then she Ravishes and captivates all such as behold her; she is Adored like a Goddess wherever she goes or turns; and strikes an Awe as well as Love and Admiration in all her Spectators. The Beauty of fair Helena, stopt and calmed the rash Fury of Menelaus, and her very looks made him cast away his Sword, when with full Resolution he went with it naked vowing to kill her as being the cause of Trojan Wars and Miseries, and converted his Indignation and Wrath into sweet and loving Embraces. And Parthenopæus was so lovely a young man as when his Face in the Theban Wars, was uncovered, no Enemy would offer to hurt him. The very Barbarians stand in Awe of and are Daunted at the sight of a Beautiful Woman.*

*But*

But who can tell where this Beauty is? where this Symetry of parts is? Its true, she is a most delicate Creature in thine eye, but in no bodies else. We may say of Beauty as we do of Palates, *there can be no dispute about it*, that which delights me, is perhaps displeasing to another, and down right odious to the taste or eye of a third. *Quot Homines, tot Sententia*, so many men, so many minds. 'Tis thy Phansy, and that alone which makes her Handsom, Fair, Beautiful, Lovely, so that when all is done, thou art but in love with thine own phansy, and adorest an Image of thine own making and erecting. And what can be more Idle and Ridicule? If she have not every part proportionable, her Leg as well shaped as her Foot, and her Thigh agreeing to both, &c. she can be no Beauty, how fair so ever her Face be.

Yet, admit she be as thou imaginest, (for 'tis but thy imagination at best) a none-such, the Phoenix of the World, like Venus her self when she was a Maid, or whatever you will have her,

(m) Pag.  
39-

The wonder of Nature, &c. All is not worth a Rush, not worth a sober mans thought if *Virtue* be not joyned with it. *This is gone with a puff, a breath of sickness, and is as unstable as the wind, or her own mind, as fading as a Flower, A Fever shrivels it into nothing; The small Pox turns it into Deformity, as I have noted in my last Book (m) so often quoted. Time will turn Venus to Erynnis 'Tis but the work of time and sickness, as Naziansen notes, Orat. 3. After she hath had two or three Children, she'll grow so out of shape, her nearest kindred will hardly know her. Besides many times Folly attends Beauty, Fair and Foolish, is a common Proverb, or wanton Lust, which is worse, as the Song goes, Can she be Fair and Honest too? she must needs be exposed to many temptations, and all, for what is but skin deep. Favour is deceitful, and Beauty vain, it signifieth nothing. But the woman that feareth the Lord, she shall be praised. Prov. 31. 30. This will continue Love, when that is gone, when thou seest any beautiful Woman, then, consider, 'tis but a bundle*

*bundle of Clay, Dust and Ashes thou admirest; she has an handsom Face perhaps but an ill shaped body, examine every part and view her narrowly, and thou'lt be so far from loving, as thou'lt rather loath her. Calpurnius in his Apologies tells us of a Love-sick Fellow, (Fool I may call him) heartily desired he were his Mistresses Ring, to see, feel, and I know not what; As that thou art, said the Ring, wert thou in my place, thou wouldest see enough, not only to hate and abominate her, but it may be, all other Women for her sake. Thus thou seest, Philogynus, how easily thou mayest be deceived in this vain Phansy of Beauty. Wherefore (because I study brevity) I shall proceed to the next.*

## Division. III.

*Riches, Greatness.*

EV'ry Man almost would think this should be a very sure and good ground for Marriage, none better, it being the only or chief thing, that many, if not most, Marry for, *Dea moneta*, the *Sovereign Goddess of the World*, they sacrifice to her in every Corner. All their care, and industry is to gain Wealth, for which they study, ride, run, and trudge about, toyl, work and care, venture Limbs, Life, and all for Money. And if thou hast this itching humour upon thee, if thou marriest meerly for Money, *Philogynus*, *The Lord have mercy upon thee*, it is no Match, no Marriage, thou livest in Whoredom all thy life with her. And if she marries for that end only, she is but a Lawful Whore at best, she is  
no



no other, and has given thee a lease of her body, during life, for a Joynture, it may be a thousand times more then her body is worth. There can be no love in such Matches, they are odious and abominable in the sight of GOD, and all honest Men.

I know next to *Virtue*, *Piety* and *Honesty*, a competent Estate is a most requisite expedient to alleviate the miseries and Inconveniencies of a Married Life. But, Sots as we are (as I noted in another Book) we are curious in the strain of our *Horses*, *Game-cocks*, *Dogs*, *Pidgeons*; But in this most weighty matter our own *Posterity*, we are too remiss, Marrying any deformed piece of Mortality for a little Money. And thus, frequently we leave a *Crook-back'd*, *Flat-nos'd*, *Bowlegg'd*, *Squint-ey'd*, *Left-handed*, *Ugly*, *Infirm*, *Weasel-fac'd*, *Diseas'd*, *Quarter-witted*, *Hair-brain'd*, *Nonsensical*, *Goosecapical*, and *Coxomical* Ideot, not only to possess our *Estates*, but our *Names*, and to build up our *Families*. Can any thing be more Ridiculous? what Love canst thou

thou have to such a Woman? 'tis the  
*Wealth* thou Marriest, and Lovest,  
 How is she then, a *Companion*; and a  
*Help-meet*, &c. It generally proves  
 unlucky. If therefore my *Philogynus*,  
 thou Marriest for *Riches*, meerly, or  
*Greatness*, I wish thou mayest be served  
 as *Messelania* did the Emperor *Claudius*, or  
*Venus*, *Vulcan*; *Phedra*, *Thesens*; *He-*  
*lena*, *Menelaus*; *Pasiphae*, *Minos*, &c.  
 Wear *Alteons* Livery, Live Rich; and  
 Dye a *Wretch*.

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Division

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## Division IV.

*Apparel, Deportment.*

**Y**OU Doting Gallants and Lovesick Fellows, commonly put *this as another ground and reason of Love*, and a good one it is! This, however for certain, tis one of the greatest *Catch-dolts* or Baits to Intrap *Fools*, (that look only to the outside of things, regard the Shell and Cabinet, and neglect the Kernel and Jewel) that is. The greatest incitement to Love, and Provocative to Lust imaginable; Beauty is nothing to it; nay, Beauty would be nothing without it. For as our *English Proverb* goes, *GOD makes, but Man shapes*. And it is clear, Beauty is more beholding to *Art* than *Nature*, if we but seriously consider, a Man is less tempted by seeing *Women naked*, than in their *Silks, Velvets, Embroideries*,

dries, Jewels, Rings, Lockets, Curls, Bulls, Towers, Pendants, Bracelets, Laces, Furs, Odours. These Captivate, nay, Intoxicate most shallow pates. Her perfumes and Apparel are the greatest allurements to Fools.

*\* However decent clothing is not to be condemned, and those according to the Fashion, for I account him or her the Fanta-sick, that continues in an old set stiff starch't Printed Dress. They are like the Kings and Queens in a pack of Cards, or like a Picture in an old set of Hangings made of Tapestry.*

\* Take her as Nature has made her, stark naked; or look upon her when she is stript of all her borrowed Feathers, and she'll be nothing so amiable, if at all; nothing desirable; she'll be an antidote rather against Letchery and Love. True Love is grounded on Virtue (I tell thee) not on these low, mean, sordid outsides, shadows, fooleries, vanities. Ask Travellers (if thou wilt not believe me) and they will tell thee, when they conversed with no Women but such whose Custom was to go always naked as they were born, they had no Amorous Phancies, no Lustful Mind, loathed the thoughts of it, and hated a woman as much as a Beast; they were all alike; they made no difference between them: so little were they provoked by seeing all. A Foot with a Lac'd Shoe, or a Silk Stocking on, a Rich Laced Peticoat, will perhaps

haps tempt thee much more; and make thee mad for what they were not moved when they saw hundreds of them.

All other Deportments and Gestures of the Body are as bewitching, as taking, and are no doubt, as forceable perswasives; but only with *Ideots*, weak, shallow, and empty Fellows (in which number I should be loath to find my *Philogynus*;) some are as much taken with a Smile, as Discourse; and perhaps more. And so Love becomes (as indeed it is) a meer Foolery, a Juggle, a fascination, Every humour may take, and does, according as it may meet with a fit Receptacle. *A Woodcock* is soon intangled in such like Springs. 'Tis not, however, these things in themselves that can, groundedly allure, at all. It is not the Eye, Face, or ought else does it; but the cast, the glance of it, the carriage, and the seasonable adopting them to such as are easie to receive them. The *Virgin Mary* (if we may believe *Baradius*) had, as lovely as bewitching eyes and face

face as any that ever was, but yet, so modest, that they were an *Antidote* against Lust to all spectators. Nay, Bonaventure (if he did not speak at a venture) positively asserts, Her very aspect was not only a preservative, but an absolute cure ever after it. And so 'tis not the Cloaths, the Ornaments about a foolish Woman takes with a wise Man. If she be not inwardly endowed with Virtue, Piety and Honesty, which is rare, he will not abide her, though never so outwardly adorned. Be not thou therefore in love with a Lac'd Petticoat, an embroidered Gown, a little shoe, a silk stockin, a toy, a feather, a shadow; but the Lady; the handsom Lady; the well-bread, comely Lady, nor with her neither without Piety, Virtue, and Honesty. Judge you whether outward appearances, outward shows, be to be chosen before inward indowments. And I shall proceed to the fifth thing that may be a reason or ground of thy Love, after I have put thee in mind of an honest; well-meaning, good natured Gentleman of Florence (related to us by an ingenious



nious (o) Author) who was thus by outward appearances deceived by a *Jesabel*, so illustriously set out with Silks, Jewels, Gold, and such like Ornaments, he was so surpris'd, he took her rather for a Goddess than a Mortal. But after he married her, viewing her the next day, stript of her Deceits and Allurements, he found her so Rivled, Yellow and Deformed, he could not abide her, he hated her with a perfect hatred; For he had never seen her before but by Torch-light. And our Proverb tells us true enough, *Women and Linnen appear best by Night*, and *Nocte-latent menda*, as the Adage is; 'Tis sufficient for a *Goose-cap*, a *Dizard*, an *Ass*, or any *shallow-brains* however.

(o) Gome-  
fius lib. 3.  
De sale  
Gen. cap.  
22.

Division

## Division V.

*Familiarity, Discourse,  
Singing, Musick,  
Dancing, &c.*

**M**AY we not in this Division include all the foolish Love tricks under *Familiarity* and *Discourse* that are to be thought of? As *Kissing*, *Toying*, *Love-tokens*, *Jests*, *Tales*, *Protestations*, *Vows*, *Tears*, *Threats*, and innumerable such like. But they are so *Vain*, *Idle*, and *Sottish*, for brevity sake (which I always loved) I shall only hint at some few that come under this Division; and for the rest, I know thou hast, *Philogynus*, ingenuity enough (if thou wilt make good use of it) to amplify them to thy self. All the foregoing Artifices and Enchantments of Beauty, Riches Apparel, signifie nothing without some

some opportunity of converse to gain a Familiarity, and then, what is it Familiarity cannot effect in this particular? many Matches are made up this way for want of better Objects, and other Choice, on both hands, which they would else have contemned and slighted. How many Lords have thus Married their Kitchenwenches, and Ladies their meanest Servants? Opportunity and Importance will, therefore, work strange effects of Love, and has been known to be the ruine of many a brave Man and Woman; as all History, nay, and every Town and Country evinceth us. Thus *Achilles* was intrapt by *Lycomedes's* daughter *Deidamia*, *Potiphar's* Wife with *Joseph*, The Abbess and many of her Nuns, at *Bracley* in *Gloucester-shire*, by *Earl Godwins* Nephew. (p) *Ismenius* by *Sosthenes* daughter *Ismene*, &c. Nay, the wonderful chaste *Ephesian* Lady, famed over all *Asia*, (q) was catch't by Familiarity; even in her greatest Lamentations and Grief for her Husband; nothing would comfort her, she must go into the Grave with him,

(p) *Eustathius*, lib. i.

(q) Related by *Petronius*.

## Discourse considered.

and there Lament, and there Dye; yet, even in the midst of all this, she yields to a *Souldier*, that at that time was set to watch some who were Crucified, and in their Familiarity, one of the Dead Bodies being Stolen from the Cross, which the Souldier feared might cost him his Life, she quickly forgot her great Lamentation of her Husband, and consented the Souldier should hang him upon the Cross in the room of him that was Stolen. So *Fickle*, *Deceitful*, and *Lustful* are *Women*, as well as *Subtile*, &c.

*Discourse* bewitches Men, Ravishes their Souls, transports them beyond themselves; and, which is most strange, when *all their Tattle* is nothing else but *Lies*, *Deceits* and *Inventions* to intrap each other. And so *Singing*, oh how sweetly she Sings, no Musick comparable to it; I am resolved come what will come, I will have her, I'll hang my self else. She *far* out-does the (r) *Sa-*  
*marian* Lasses which insulted over  
 Kings by their Singing. She exceeds  
*Daphnis*

(r) Plu-  
 rarch *Diol.*  
*Amator.*

*Daphnis* and *Helena* in both *Singing* and *Musick*; and *Apollo* himself by many *parafanges*, *Kissing*, *Toying*, *Fooling* and *Playing*, intangle as much so do their *Favours*, *Symbols*, *Valentines*, *Letters*; They'll, some of them catch a *Woodcock Amorous* with a *Nod*, a *Wink*, a *Smile*, a *Jest*, a what not? They will and they won't, nay, their very *denial* (such *artifice* they have) shall bring on a *disponding Dotard*. Their *Guiles* and *allurements* (as (f) one notes) are not to be re- (f)Castilio, counted in a thousand years. They'll lib. 3. strongly refuse and earnestly desire the same thing at the same time, nobody knows where to have them till they are in *Bed*: whence *Philostrates* makes divers sorts of *Cupids* in *Pictures*; some of one age, some of another, some very young; some with wings, some without, some like *Boys*, some like *Girles*, some with *Torches*, some without, some with *Golden Apples*, some with *Darts*, *Gins*, *Snares*, *Netts*, and other *Engines* in their hands, as (t) *Propertius* handsomely relates. De- (t)Imagines Deorum, fol. noting the various *allurements* and de- 327. lib. 2. vices of *Lovers* to undo one another. and 29.

## Dancing considered,

But, all these signifie nothing ; neither is there any thing of value or substance in them to take with any sober Man, duely and rightly considered. Prithee, what is there in an *Apish, mimical gesture, a Compliment ala-mode*, in a fellow that can talk only of the Fashions, and has some Fragments of every play at his fingers ends, can Sing, Fiddle, and dress himself in the Fashion, and is ignorant of all History and other Learning. Yet *this is your accomplish't Gentleman*, your *well-bred person*, with most of our *Giglets and Foolish Women*. Or tell me *Philogynus*, what canst thou promise to thy self in Phancying a *kelke-chose idle Baggage* that is a *meer outside*, can only wear fine Cloaths, who when they are off is asham'd to be seen, asham'd of her self, that can only Sing, Prate enough, but nothing out of a Romance, perhaps, if there be any wit in her Discourse. Especially when there is not any thing to be seen in her, but will vanish with thee (if thou observest) upon thy absence, so that 'tis to be feared, 'tis thy own

Fond-



*Fondness* and *overweanedness* that sets too high an estimate on all her actions, gestures, and words, which otherwise would not be taken notice of perhaps, by any but thy self. Keep but out of her sight, and thou wilt quickly find these make so slender wounds as they will soon heal of themselves. Make a Covenant with thine Eyes; look not upon her, (except she be *Virtuous*, what doth the rest avail? They are all, I confess, even to *Dancing it self*, well enough, where there is *Virtue*, *Piety* and *Honesty*, to ballance them. But that is very rare (as you have heard) 'tis commendable to see breeding, and a good and graceful Deportment, gesture, discourse, even in a Woman as well as a Man) *Joseph* therefore ran out of his Mistresses company. 'Tis dangerous even to see. *David* seeing *Bathsheba* Bathing her self could not refrain. And *Alexander the great*, knowing how perilous seeing is, when he heard how Beattiful the Wife of *Darius* was, would not permit her to come into his sight. So did *Cyrus* by *Panthea*.

(u) *As Gregory Records of him, Epist. 35. lib. 7.* (u) And so *St. Augustin* would not so much as Live with his own Sister. Let all alone, see none of them: For the sight of Drink increaseth Thirst, and the sight of Meat, Appetite.

Or you may see the Vanity of it, and the groundlesness of these Motives to Love, if thou wilt but go from one to another; or frequent publick Meetings where thou shalt see variety, and so perhaps not only loath the first choice, as I noted elsewhere, but at last, be indifferent for all. As *Paris* lost *Anones* by seeing *Helena*, and *Cresseida* *Troilus*, by conversing with *Diomedes*: As he confessed that loved *Amey*, till he saw *Floriante*, and when he viewed *Cynthia*, forgot them both; but fair *Phillis* he esteemd above all, *Chloris* surpassed her; and yet when he spied *Amarillis*, she was his sole Mistress. O Divine *Amarillis*! *Quam procera cupressi ad instar, quam elegans, quam decens!* &c. How lovely, how tall, how comely she was! Till he see another  
that's

## Dancing considered.

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that's more fair than \* she (as the Song runs) &c. *Si diligenter consideres, quid per os, & naves, catrosq; corporis meatus egreditur, vilius sterquilinum nunquam vidisti.* Consider, no body else is so taken with her as thou art; 'Tis but thy overweaned Fancy, I tell thee. See her Angry, Merry, Laugh, Weep, Hot, Cold, Sick, Sullen, and in all attires, Sites, Gestures, Passions, and thou wilt not be so fond, if thou observest her Faults, especially those of her Mind; her Pride, Envy, Incontinency, Dissimulation, Weakness, Lightness, Self-will, Jealousie, Insatiable Lust, &c. and thou't be of another mind quite; thou't see thy Folly presently, and the Irrationality and Groundlessness of thy Love founded on such sandy Bases. Lovers cannot judge of Beauty, nor any thing else, 'tis that burning Lust within themselves that makes them taken with a Song, a fit of Musick, a Jest, a Gesture, familiar Discourse, and the rest. And this I have heard many confess with joy, when they have been come to themselves; and have blamed themselves

\* And so Triton, the Sea god, was in love with Lucothoe, till he saw Milaene, but Galatea he preferred to them both. And yet she complained beloved another and another.

## Discourse considered.

they should ever be so Blind, Stupid, Mad and Besotted to Dote so in Love; and have admired they should be so Misled, be such Fools.

This that has been said, may also prevent thy being inticed into *Fools Paradise* of Love by *Dancing*; A thing, I think, harmless and innocent enough in it self, provided it be not abused, done seasonably and modestly. 'Tis, without doubt, good to learn them to carry their Bodies in a good Decorum, with a good Grace and Port. Yet I'll tell thee, *Philogynus*, It has been disallowed by many of the *Fathers*, and condemned by general *Councils* as a forceable provocative to Lust, and all manner of *Wickedness*. Robert Duke of Normandy thus was catch't by *Arlotte* the Mother of *William the Conquerour*, seeing her Dance in the Country with her Companions; *Queen Katherine* by *Owen Tedor*; *Herod* by *Herodias's Daughter*. Use not the Company of a Woman that is a *Singer* or a *Dancer*, lest thou be taken  
in

in her Craftiness, is the Counsel of  
*Syracides*, cap. 8. 4. My *Philogynus*,  
*Gregory Nazianzen* would not be seen in  
such Company. And *Hædus* maintains,  
*Lust*, though it be not seen, yet is  
taught in *Theatres*, and these *Dancing*  
*Schools*. I shall descend, therefore, now  
to the last, concluding with *Tully*, *Ne-*  
*mo saltat Sobrius*.

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## Division

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## Division VI.

## Lust.

AND now consider seriously, *Philogynus*, what I have said before, and thou wilt save me a great deal of Labour touching this *Lust*; which in plain English is nothing else but that which thou callest *Love*. And all those Allurements of Beauty, Riches, Greatness, Apparel, Deportment, Looks, Gestures, Discourses, Familiarity, Toying, Fooling, Singing, Musick, Dancing, &c. Tend only to it; tend to excite and satisfy it, and exactly delineate it in all its dimensions. All that our (x) Poets, both Ancient *Tibullus*, &c. And our Greek and Latin Epigramatists, Loves Secretaries. *Anthony Diogenes*, *Eustathius*, *Longus Sophista*, *Aristinetus*, *Plato*, *Achilles Tatius*, *Heliodorus*, *Plutarch*, *Lucian*, *Ariten*, *Prodromus*, *Parthenius*, *Theodorus*, &c. And our new *Ariostoës*, *Boyerds*, *Sir Philip Sydney*, *Sir John Sucklin*, *Benjamin Johnson*, *Shakespear*, *Beaumont and Fletcher*, *Cleaveland*, *Cowley*, *Dreyden*, &c. and all Authors of *Uranias*, *Romances*, *Fairy Queens*, &c.

and



and Modern have wrote in this kind,  
tend only to explain unto us what  
this *Love burning Lust is*, The Lives  
and Deaths of these *Hair-braind Fools*;  
And so are most of our *Romances*,  
To what other end and purpose are,  
I prithee, all those Love Letters and  
Bawdy Songs, but to discover what  
is in the breasts of these *Dizards*, or  
to excite the same in their Mistresses  
and Servants. Such as these, (a taste  
only therefore, and proceed.)

He cast his Eye upon Emi-  
lia,  
And therewith he Blent and cryed  
Ah, ha,  
As though he had been Struck unto the  
Heart.

Thou Honey-suckle of the Hawthorn  
Hedge,  
Vouchsafe in *Cupid's Cup* my Heart to  
Pledge.  
My Hearts dear Blood, *sweet Cis*, 'tis  
thy Carouse,  
Worth all the Ale in Gammer Gubbins  
house.

## Lust considered.

I say no more, Affairs call me away,  
My Fathers Horse for Provender doth  
stay.

Be thou the Lady *Cressent-light* to me.  
Sir *Trolly Lolly* will I prove to thee.

Written in hast, farewell my *Cowslip*  
*sweet,*

Pray lets a Sunday at the Ale-house meet.

*Dost ask (my Dear) what service I will  
have?*

*To love me day and night is all I crave.*

*To Dream on me, to expect, to think on me.*

*Depend and hope, still covet me to see.*

*Delight thy self in me, be wholly mine,*

*For know my love, that I am wholly thine.*

And

And as *Chancer* has it in the *Knights tale*.

His Sleep, his Meate, his Drink is him bereft

That lean he waxeth, and dry as a Shaft.

His Eyes hollow, and grisly to behold.

His Hew pale and Ashen to unfold.

And solitary he was eber alone,

And waking all the night making moan.

Nay, old men as well as young can't resist, as the same *Chancer* has it in the same *Tale*.

\_\_\_\_\_ when he felt Death,  
Dusked been his eyes, and faded is his breath,

But on his Lady yet casteth he his eye.

His last words was, mercy Emely,

His

## Lust considered.

His Spirit chang'd, and outwent  
 there,  
 Whither I cannot tell, ne  
 where

And though the *Women seem Coy*, they  
 are not a Jot behind the Men.

With *raging Lust* she burns, and now  
 recalls  
 Her vow, and then Despairs, and when  
 'tis past,  
 Her former thoughts she'll prosecute in  
 hast,  
 And what to do she knows not at the  
 last.  
 She sees and knows her fault, and doth  
 resist,  
 Against he *filthy Lust* she doth con-  
 tend,  
*Ah, whither go I? what am I about?*  
*Ah, God forbid, yet doth it in the end.*  
 Nor did she come although 'twas her  
 desire,  
 Till she compos'd her self and trimm'd  
 her tire,  
 And set her Looks to make him to  
 admire.

'Tis

'Tis reported of the *Sultan* of *Sana's* Wife in *Arabia*, who fell so in Love with *Vertomanus*, a comely Traveller into those parts, that she thus bemoaned herself, *O God, Thou hast made this man more Beautiful than the Sun, I would he were my Husband, or that I had such a Son.* She fell a Weeping, and so Impatient at last, that she would have had him gone in with her and sent two of her waiting Maids to him with many gifts and promises. But when he refused, she offered to go along with him, and leave all in the habit of his Page or Lackey, so she might enjoy him resolving to kill her self else. And so they will all when they truly Love. Lust is more outrageous in them than men, when it takes. And when doth it not think you? unless they be old. Trust none of them, therefore, Let them all alone; I mean as to Marriage, They'l be too hard for thee every way. If thou be wise, since there is such hazard, such deceit in the Female Sex, keep thy self as thou art, 'tis best to be free.

*Are not these good grounds and reasons  
for*

## Lust considered.

for thy Love now? Art not thou a wise fellow to run mad after Toys, Shadows, things of no moment or substance, a bundle of Deceit and Villany? Old honest Chaucer will tell you how they were in his time above three hundred years ago in his *Romance of the Rose*.

Ev'ry each of them hath some Vice,  
If one be full of Willany,  
Another hath a Liquerish Eye.  
If one be full of Wantonness,  
Another is a Childeress.

'Tis natural to them to be so. And  
as Chaucer notes elsewhere,

For half so boldly theye can non,  
Swear and Lye as Woman can.

Their Stars incline them, as the wife  
of Bath speaks from her own experience.

I follow, ay mine Inclination,  
By virtue of my constellation.

And now let us, *Philogynus*, proceed  
to consider the second end of Marriage,  
since they are so still, and ever will be.

MEM-



## MEMBER II.

*Of the Second end of Marriage, the Continuation of our Kind.*

**R**Idiculous enough are the Phancies of many men who are thereby too often guided. Some, I know are so besotted with the desire of an *Off-Spring*, as they have ran any hazards; run hand over head, and quite undone themselves. *The greatest madness imaginable if we rightly consider all things.* They'll tell you Children keep up, and Eternize their Name. But the poorest way it is of immortalizing them that can be, and common to the *base* as well as the *Noble*, to the *Peasant* as the *King*; nay even to *bruit Beasts*. The nobler way

H

## Progeny considered.

way is by *great Actions* (as I have elsewhere declared) *noble works and attempts*, whereby a mans name will be engraven in his *Merits* and *Achievements* so deep, as the *Teeth of time* can never devour. And we commonly see the *greatest works* have been done by *Childless men*.

Besides, the *Risk* that's run for them is *dubious and hazardous*, yet *obligatory*. And admitting the wife be *virtuous*, thou art not sure whether he that shall come after thee and possess thine inheritance, shall be a *wise Man* or a *Fool*; call to mind that old Proverb, ἡρώων τέκνα, ὀήματα, *Heroum filii noxa*; great mens Sons seldom do well, *Augustus* exclaims in *Suetonius*; *Jacob* had his *Ruben*, *Simeon*, and *Levi*, *David* an *Absolom*, and *Adonijah*. And *wise Mens Sons* are commonly *Fools* (as I noted a great while since in a small (2.) tract) *Socrates* his Sons were all so; and *Solomon's* only Son we read of, *Rehoboam*, was no other, or little better; and there is good reason for it (as I also tell you there) because their *natural spirits* are resolved by their *great studies*, and converted

(2) ὁ Ἄνθρωπος  
πρὸς καὶ τὸ  
χρῆμα.  
Fol. 61.

verted into *Animal*, whereby they gave due benevolence (as St. Paul prettily terms it) weakly being most consumed in study. They had better be Childless: 'Tis too common in the middle sort. Thy Son's a Drunkard, a Gamester, a spend-thrift; Thy Daughter's a Fool, a Whore. If these have not good Estates, their charge will undo them, what greater misery than to beget Children and leave them no better Inheritance, than Hunger and Thirst, joyned with Nakedness? no Plague like to want. And if thou hast Means, 'tis ten thousand to one if they will be ruled by thee.

Besides, they are certain Cares and uncertain Comforts: many times the extravagancies and vices but of one, causes more Trouble than will overballance the pleasure in all the rest. And, 'tis for the most part seen, that the dispositions both of Body and Mind suit more with a Brother, a Kinsman, and, it may be, one farther off in Blood, than with the Children: Forasmuch as the surer side, at least (if not both) is a stranger to the Family. 'Tis neither Heresie nor Imprudence then, to a-

dopt an Heir to thy mind, though nothing of kin, equally wise with thy self, or endued with such Virtues as thou couldest wish thou hadst a Son of. Whence the Italians make little or no difference between Children and such as are near of kin, so they be Allied and Virtuons, they matter it not. Since they can never be certain, whether their Children be their own. I think therefore I need add no more on this Subject. Let's now a little compare a Married Estate to a single Life, which was the last thing premised.

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Member

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MEMBER III.

*Description of a Single or Unmarried Life.*

**M**Arriage and its Events, on the other side, being thus considered every way, in all circumstances, in all its hazards; all its Fuggles and Deceits; we shall find a *single Life* much to be preferred.

A Batchelor lives free, secure, contentedly (as I have also noted in my \*last Book so often quoted) *wealthily, quietly, plentifully, sweetly, merrily, and happily.* He has none to care for, but himself; none to please, none to displease and control him, no charge, he may live where he will, he is his own Master, and courted by all in hopes of being his Heir, in hopes of Marriage, &c. Reverenced and Respected he is, wherever he comes: Every one invites him, strives to oblige him for

## 86 Description of a Single Life.

their own ends. And so, on the other side, what an excellent state is *Virginity*? Marriage fills the Earth, but *Virginity Paradise*. 'Tis a never-fading Flower; whence *Daphne* was Metamorphosed into a *Bay-tree*; which being ever Green shews *Virginity* to be immortal. A blessed thing in it self, and as the *Church of Rome* \*1 Cor. 7. 7. holds meritorious; and St. Paul \*would have all like himself.

Consider, my dear *Philogynus*, what a slavery *Marriage* is, what an heavy burthen, a yoke, and that very uneasy, that thou undertakest; how hard a task thou art tied to, and how continue for Life, and it may be, all thy own Life, what Squalour attends it what inkfomeness, what charges, (Wife and Children being a perpetual bill of charges,) besides a myriad of Cares, Miseries and Troubles. So many, and such infinite incumbrances accompany this kind of Life. Another thing is too, when thou art Married, all gifts cease, no friend will esteem thee, and thou shalt be compelled to lament thy miserable misfortune all thy dayes; as being rejected by all, a meer castaway, a  
lost



*lost Creature he is.* Had he not been Married I would have help't him to a *brave, young, rich, and virtuous Lady,* or bestowed *my self* upon him. He should have had the choice of all my *Daughters,* and *my self* to boot. He should have *lived with me* as long as he pleased and not cost him a *Farthing,* only for his company. But now he has utterly *undone* himself, *split* his Fortunes. *He had better be hanged,* If this be the Doom of the first, what shall we say of the second? I'll add a word.

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## MEMBER IV.

*Of Second Marriages.*

**D**O but seriously weigh and observe what I have said, and thou wilt not admire if I thus conclude. *What shall we say to those that marrie again and again? After they have been set free, are in Love with their Fetters again and again, Dote, are Besotted, run Mad again? Truly, I think they deserve not our pity, but are to be looked upon as Bedlams, or rather Demoniacks. They are possesst, without doubt, and if we may believe the story that goes among the Romanists, are in a very desperate condition, who tell us, that some honest well-minded Fellows travelling to Heaven, it may be Cuck-olds, some of them, (for they were all married) when they came to Heaven gate, one knocking, St. Peter (whom they feign to be the Porter) asked*

asked hastily who was there, the reply was, *a poor sinner*; Oh, a Sinner, said the *grave Saint*, hast thou been in *Purgatory*? yes quoth the Sinner, *for I married a Wife that made me weary of my life, so very a shrew she was.* Whereupon he was let in. Another of the *shole*, hearing what pass'd, and how well his comrade sped, as soon as the door was shut again, knock't in like manner; and being demanded the same question, whether he had been in *Purgatory*, answered yes, for he had married *two shrews*. Hast thou so, quoth honest *Peter*, then get thee gone to the other state; for here is no room for *Fools*. And so he went his way very pensively; but whither, I don't know, neither do I care: Teach him to be wiser. A Man may pity an *honest, harmless Goose-cap* that is ensnared by a *Woman* once. The *Devil himself* could hardly avoid it, did he live upon *Earth* and see the Allurements of *Women*, and their devices. *Semel insanivimus omnes.* But to be *twice mad in an Age*, to be *twice in Purgatory*, 'tis as bad as *Hell*. *St. Hierom*, a *Learned and Holy Man*,  
(to

## Of Second Marriages.

(to omit what *S. Paul* says of it) and one of the *Fathers* of the *Church*, will tell you, to marry at all, is little better than *Fornication*. But to marry twice is down right *Bawdry*, and utterly condemned by him. What shall I say? *MEN*, (say what I can) will do what they will, following their *sensual appetites*. Yet this will I say, *To be carnally minded is death*. Nay, *St. Hierom* goes farther, maintaining Marriage to be little better than a *Sin*, And *Tertullian* condemns all second Marriages. So *Tully* when perswaded to marry a second time; answered he could not *simul amare & sapere*, be *Wise* and *Love* at one time. *Jupiter* himself cannot intend both at once. But I shall add no more of this, since I hope that thou wilt forbear committing this *FOLLY* once.

For, consider, *Philogynus*, I have in short given thee a taste of what Marriage is, and the Grounds and Reasons of thy Love, which are Groundless, and indeed, no other than *Lust*. Be admonished and beware, therefore, you see what *Cares*, *Fears*, *Jealousies*, *Dangers*, *Anxieties*

ties and Troubles attend it to diswade thee from it, Let Reason take place. *Cupid* is blind; and so are all his *Disciples*: Nay they are mad, and hurried head-long, though it be to their ruine, shame and disgrace. This *Damn'd Lust* counterballances all the rest, captivating them like so many *bruit Beasts*; for in this licentiousness & sordid act of coition they are no other, they are no better, differing nothing from them, and look as like *Asses* when they have done, it being one of the silliest actions a man possibly can be guilty of all his days. Thus *Elpenor* and *Grillus* became *Swine*. *Lycaon* a *Woolf*. *Calisto* a *Bear*. *Tereus* a *Lapwing*: And *Jupiter* what not? (as was before noted) a *golden Shower*, a *Cuckoe*, a *Bull*, a *Swan*, a *Satyr*, &c. And *Apuleius* an *Ass*. And so they are all *insensati, insatuati*; For, what other meanings can all those Learned and Witty Poets have in their ingenious fictions, but to point out and indigitate to us, that a Man given over to his *Lust*, is no better than a *Brute*; no better than those *Satyrs*, *Wolves*, *Bears*, *Bulls*, *Swine*, and *Asses* they compare them to?

Wherefore I shall conclude with the  
Apostles

## Of Second Marriages.

*Apostles words, 1 Cor. ver. 1, 7, 8, 26, 27, 38. (my dear Philogynus, Concerning the thing whereof you wrote unto me) It is good for a Man not to touch a VVoman. For I would that all Men were as I my self, I say therefore to the unmarried, it is good for them if they abide even as I. Concerning Virgins I say, it is good for a Man so to be. Art thou loosed from a Wife, seek not a Wife. So then, he that giveth her in Marriage doth well, but he that giveth her not in Marriage doth better.*

F I N I S.

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